A GRAMMAR

OF THE

HINDŪSTĀNĪ OR URDŪ LANGUAGE.

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BY

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PREFACE.

THE Grammar now offered to the public was begun in India many years ago; but its progress was so retarded by illness, press of official work, and other causes, that on my return to England about eighteen months ago, scarcely a third of it was in a form ready for the press.

It owes its origin to certain Indian friends, whose arguments, backed by the results of my own reading and observation, led me to conclude—(1) that, much as had been achieved in the field of Urdū Grammar by Europeans (and especially by Englishmen), that field had not been so thoroughly worked but that a great deal more might be won from it; (2) that no small portion of the work which had been done was of a kind that afforded room for improvement.

In justification of the first of these opinions, I would refer my readers to the large quantity of what is believed to be absolutely new matter that is to be found in almost every part of this work, and especially in the sections which treat of—(1) gender; (2) numerals; (3) Persian and Arabic constructions; (4) causal verbs; (5) compound verbs; (6) particles; (7) derivation of words; and in almost every chapter of the Syntax. In support of the second, I would point to the sections which treat of the construction—(1) of verbs and adjectives in connection with the broken plurals of the Arabic; (2) of nominal and frequentative verbs; (3) of the accusative

case; (4) of predicative adjectives in construction with
factitive verbs; (5) of the participles; and also to the
sections which notice the different uses of the frag-
mentary verbs *hai* and *thā*, and the tenses of the sub-
jūnctive mood. In respect of some of these, the views
propounded are so directly opposed to those maintained
by preceding grammarians, that I have felt constrained
to support them by foot-notes, remarks, citations from
native grammars, and the opinions of native scholars;
and thus the work has to some extent assumed a
polemical character, for which I consider that some
apology is due. This I offer the more readily, as I am
conscious of being actuated by no motive beyond the
simple desire to establish what, supported by the best
native authorities, I hold to be correct views of the
constructions in question.

Besides the additions and changes referred to above,
I may also, I believe, claim to have succeeded in re-
ducing to rule some constructions which have hitherto
been regarded as arbitrary. And here I may be per-
mitted to observe that there is little in the structure
of Urdū of the loose and arbitrary character which some
recent writers on the grammar of the language impute
to it. It may be difficult to discover the rules for
certain constructions; and, in many instances, native
scholars, no doubt, are unable to assign a satisfactory
reason for the forms they use; but it is surely incon-
sequent to conclude from these facts that rules in such
cases cannot be discovered; and that native scholars
cannot be trusted to compose correctly in their own
tongue. .That "writers are guided by usage rather
than by rule, and test the accuracy of a passage by

the ear rather than by any recognized law," is, in the main, true. But this practice is by no means confined to Urdū writers; nor are they a whit more liable to err in following the guidance of usage and the ear than the many excellent speakers and writers in other living tongues who follow the same guides. Indeed, as far as constructions which constitute the marked peculiarities of the language are concerned, it may be safely affirmed that Urdū writers of even ordinary ability are scarcely likely to make a slip. When therefore a form or expression occurs in one or more standard authors which appears to violate some well-known rule, a foreigner would do well to pause ere he condemns it as a "transgression"; for it is infinitely more probable that he has not understood the construction, than that the authors have committed a palpable solecism.

One of the features peculiar to this Grammar which I would notice here are the remarks and notes that touch upon the derivation and origin of words, and the formation of the cases and tenses—a subject upon which so much light has been thrown of late years by the study of comparative grammar. Students of Urdū and Hindī in the schools of India especially will, I trust, find this portion of the work both interesting and instructive;—and not only students, but those also who speak and write Urdū with perfect facility and accuracy. For it is notorious that Urdū scholars (and especially Mohammadans) are grossly ignorant of the origin of such words and inflexions in their language as are not derived from the Persian and Arabic. And the general restriction of their studies to these languages alone puts it out of their power to acquire a knowledge of the

linguistic discoveries of modern philologists in fields
lying apart from them.

The arrangement and nomenclature of the work differ
somewhat from those of preceding grammars. The de-
clensions have been reduced to *two*; the numerals are
noticed immediately after the attributive adjective; and
the sections on Persian and Arabic constructions, treat-
ing as they do of substantives, adjectives, and numerals,
it has been judged advisable to introduce immediately
after the Urdū (Hindī) numerals, with the view of keep-
ing the same parts of speech as much as possible to-
gether. These sections are, as has been already hinted,
fuller and more complete than any notice of Persian and
Arabic inflexions that has hitherto appeared in a gram-
mar of Hindūstānī. Full as they are however, it would
be presumptuous to say that they comprise all the con-
structions that occur in the language. But I trust I
may say that they contain few that do *not* occur. The
student will find it to his advantage to read these
sections through—without dwelling on them at first;
but more carefully on a second perusal, after he has
made some acquaintance with Urdū literature; for Per-
sian and Arabic, although not the back-bone, so to
speak, form very important members of Urdū, and hence
a knowledge of some of the principal facts of their in-
flexion is indispensable to a correct understanding and
use of the language.

The examples under the more important rules of the
Syntax are numerous and varied. In their selection I
have not confined myself to the Bāg o Bahār and a few
other works compiled about the same comparatively
remote period—works which, however excellent they

may be, can hardly be supposed to furnish examples of all the constructions ånd idioms current even in their day, much less of those now im use; and which may certainly be supposed to contain not a little that is now· obsolete·or rare—but have also drawn from more modern works, such as the Fasāna'ě 'Ajā'ib, the Urdū Reader (a work published under the authority of the Government of the N.W. Provinces of India), etc., and also from some of the best native newspapers; *e.g.* the Shŏ'la'ě Ṭūr of Kānhpūr, and the 'Alīgarh Institute Gazette. Should the examples under some of the rules be regarded as too copious, I would urge the importance of the rules themselves in such cases, or the misconception that has hitherto prevailed respecting the constructions exempli-fied; and also that, while the copiousness of the examples is calculated to impress the rules on the student's mind, their generally varied character and full propositional form will have the advantage of introducing him to diversities both of idiom and style.

In the preparation of the work I have made free, but not, I trust, unfair, use of the Grammars of my pre-decessors, and especially of those published in recent years by native scholars : *e.g.* the Urdū Grammar of M. Imām Bakhsh of the Dehlī College ; the Ḳawā'idu'l-mubtadī of M. Karīmu'd-dīn; the Ḳawā'idě Urdū (a work published under the authority of the Government of the North-West Provinces of India). I have also ob-tained much assistance from the following works: (1) the Prākṛita-Prakāśa of Professor Cowell; (2) the Sindhī Grammar of Dr. Trumpp (a work to which I am greatly indebted for direct help as well as numerous hints touching the derivation of Hindī words); (3) the Gram-

matica Linguae Persicae of Dr. Vullers; (4) the Arabic
Grammar of Professor Wright. And, lastly, I have at
various times obtained much valuable information from
several native scholars in. India, and especially from
Maulavīs Shaikh 'Abdullāh of Kānhpūr, Moḥammad
Riẓā of Ilāhābād, 'Alī Aṣgar of Ajmer, and Ṣafdar 'Alī
of Jabalpūr, to whom I take this opportunity of offering
my grateful thanks for the aid they were always so ready
to afford me in my Oriental studies.

In spite of the greatest possible care in preparing the
MS. and correcting the press, some omissions and errors
have been discovered in the work, and it is probable
that others of a not very serious character (as, for
example, the omission of dots and vowel marks) have
escaped detection. It must not be imagined, however,
that every instance of omission of a long vowel mark
is an oversight. The Persian numeral *dū*, for example,
is generally written *du*, because the vowel is pronounced
short; and the long vowel of the Arabic words *fī*, *ẕū*,
etc., being always shortened in pronunciation before the
conjunctive *alif*, is of course not marked long. A list
of such errors as have been discovered is given further
on, and the reader is requested to correct them in the
text before perusing it.

<div align="right">JOHN T. PLATTS.</div>

CONTENTS.

HINDŪSTĀNĪ GRAMMAR.

PART I.—ORTHOGRAPHY.

CHAPTER I.

I. THE ALPHABET.

1. Urdū, or Hindūstānī, though a composite language, is derived mainly from the Hindī. The Persian and Arabic languages have contributed largely, but Hindī is the chief source. Like Persian and Arabic it is written and read from right to left, and books written in it begin at the page which, in an English book, would be the last. The letters (حُرُوفُ ٱلتَّهَجِّي *ḥurūfu 'ttahajjī*) are thirty-five in number, and are all consonants, though three of them are also used as vowels. When grouped into words, they are (with nine exceptions) connected with one another, and several of the letters assume somewhat different shapes according as they stand at the beginning, in the middle, or at the end of a connected group. The following Table exhibits the several forms of the letters, along with their names and numerical values.

Name.	Power.	Uncon-nected Form.	Connected Form :			Exemplification of			Numeri-cal Value.
			Final.	Medial.	Initial.	Final.	Medial.	Initial.	
الف alif	.....	ا	ا	ا	ا	تَا	بار	اَب	1
بے be	b	ب	ب	ب	بـ	جَب	خَبَر	بَد	2
پے pe	p	پ	پ	پ	پـ	تَپ	سپَر	پَس	[2]²
تے te	t	ت	ت	ت	تـ	مَت	لَتّرَه	تب	400
ٹے te,or ٹا ṭa	t	ٹ¹	ٹ	ٹ	ٹـ	کَٹ	مَثَر	ٹیپ	[400]
ثے s̤e	s̤	ث	ث	ث	ثـ	بَحَث	کثر	ثنا	500
جیم jīm	j	ج	ج	ج	جـ	لیج	فجبر	جب	3
چے che	ch	چ	چ	چ	چـ	سیچ	بچہ	چُپ	[3]
حے ḥe	ḥ	ح	ح	ح	حـ	صبح	بَحَث	حرف	8
خے khe	kh	خ	خ	خ	خـ	منخ	بَخش	خال	600
دال dāl	d	د	د	د	د	بد	فِدا	دست	4
ڈد ḍa	ḍ	ڈ	ڈ	ڈ	ڈ	مُنڈ	بِڈر	ڈال	[4]
ذال z̤āl	z̤	ذ	ذ	ذ	ذ	کاغذ	نذر	ذات	700
رے re	r	ر	ر	ر	ر	جر	برد	راد	200
ڑہ ṛa	r	ڑ	ڑ	ڑ	ڑ	جڑ	بِڑا	ڑوڑا	[200]
زے ze	z	ز	ز	ز	ز	گز	بزم	زر	7
ژے zhe	zh	ژ	ژ	ژ	ژ	بُژ	مُژدہ	ژرف	[7]
سین sīn	s	س	س	س	سـ	بس	نسب	سر	60
شین shīn	sh	ش	ش	ش	شـ	غش	حشر	شب	300

¹ Instead of ٹ, ڑ, etc., the forms ﻁٰ, ﺭٰ, etc., are commonly used in books printed and lithographed in India. The form ٹ is peculiar to books printed in England.

² The brackets are intended to show that these letters had originally no value, but afterwards received the same value as the cognate Arabic letters

Name.	Power.	Uncon-nected Form.	Connected Form:			Exemplification of			Numeri-cal Value.
			Final.	Medial.	Initial.	Final.	Medial.	Initial.	
صاد ṣād	ṣ	ص	ص	ص	ص	خلص	قصب	صاف	90
ضاد ẓād	ẓ	ض	ض	ض	ض	بعض	حضر	ضبر	800
طوي ṭoe	ṭ	ط	ط	ط	ط	خط	خطا	طاق	9
ظوي ẓoe	ẓ	ظ	ظ	ظ	ظ	حفظ	نظر	ظفر	900
عين 'ain	'a	ع	ع	ع	ع	صنع	بعد	عسل	70
غين gain	g	غ	غ	غ	غ	تيغ	بغل	غسل	1000
فے fe	f	ف	ف	ف	ف	سلف	سفر	فرج	80
قاف ḳāf	ḳ	ق	ق	ق	ق	طبق	نقل	قمر	100
كاف kāf	k	ك	ك	ك	ك	نيك	بكر	كام	20
گاف gāf	g	گ	گ	گ	گ	الگ	مگس	گل	[20]
لام lām	l	ل	ل	ل	ا	طلب	حمل	لعل	30
ميم mīm	m	م	م	م	م	قلم	{قمر}{قمر}	مال	40
نون nūn	n	ن	ن	ن	ن ز	من	منع	نعل	50
واو wā'o	w	و	و	و	و	بو	پور	وحل	6
ہے he	h	ه	ه	ه	ه	نه	{كپا}{كہا}	هنر	5
يے ye	y	ی	{ی}{ے}	ی	{ی}{ے}	{بی}{اے}	بيد	ياد	10

Rem. a. The form ⁄ is used for the letters *b, p, t, ṭ, s, n, y,* before ج *j,* چ *ch,* ح *ḥ,* and خ *kh,* as in the words تخت *takht,* بچ *bach.*

Rem. b. ا in connection with a preceding ل forms the figures ﻻ, ﻷ. This combination is generally reckoned a letter of the alphabet, and inserted before ی, to the perplexity of many grammarians, who, ignorant of the reason why it is placed there, erroneously call it *lām-*

alif, whereas it is nothing else than tnc name of the *alif* of prolonga-
tion (see § 11, *Rem. c.*) written at full length. It must not be con-
founded with the *consonant* ا (or the *hamzated alif*, or *hamza*, as it is
commonly called), the first letter of the alphabet.

2. To the above letters should be added the aspirated
letters of the Devanāgarī, or Alphabet of the Sanskrit,
viz. भ *bha*, फ *pha*, थ *tha*, ठ *ṭha*, झ *jha*, छ *chha*, ध *dha*,
ढ *ḍha*, ख *kha*, घ *gha*. The aspirate in these letters is said
to be مَخْلُوط *makhlūt*, or 'blended' (with the preceding
letter). They are represented in Urdū by the combina-
tions گَهه, کَهه, دده, ذده, جهه, چهه, تهه, تهه, بهه, پهه, the 'butterfly-
or spectacle-shaped' *h* (*du-chashmī he*) being convention-
ally used with all except د and ذ, which letters are not
(except, optionally, in the case of a final *h*, see *Rem. a,* § 3)
connected with a following letter, and therefore take the
initial form of the *h* after them.

Rem. a. The letters ا, ب, ت, ث, ج, ح, خ, د, ذ, ر, ز, س,
ش, ص, ض, ط, ظ, ع, غ, ف, ق, ك, ل, م, ن, و, ه, ي
are borrowed from the Arabic; پ, چ, گ and ژ from the Persian
(they are called بائے فارسي *bā'ē Fārsī*, 'the Persian *b*,' etc.); and the
remaining letters are conventionally used as the equivalents of certain
Hindī letters.

Rem. b. The letters ق, ع, ظ, ط, ض, ص, ح, ث are peculiar to
Arabic words. ص is to be met with in a few Persian words (*e.g.* صد
ṣad, 'a hundred'), but in every such instance an original س *s* has
been changed to ص *ṣ*. The letters خ, ذ, ز and غ are common to
both Arabic and Persian words; but ح and غ occur in a few Hindī
words in place of کَه and گَه. The letter ژ occurs in Persian words
alone. پ, چ and گ may occur in Persian or Hindī words, but

never in those derived from the Arabic. ت‍, ذ, ژ, and the ten aspirated letters بھ, پھ, etc., can occur in Hindī words alone. The remaining letters are common to Hindī, Persian, and Arabic words.

3. The letters ا, د, ذ, ذ, ر, ژ, ز, ژ and و are joined to a preceding letter, provided it be not one of their own number, but not generally to a following one. The letters ط and ظ are connected with both a preceding and a following letter, but their form remains unchanged.

Rem. The above rule is strictly true only of the printed character. In writing and in lithographed books these letters, with the exception of ا, are frequently joined to a following *h*, if it be final: *e.g.* دیدہ *dīda.*

4. The correct pronunciation of some of the letters, as, for example, ح and ع, it is scarcely possible for a European to acquire. Most of them, however, are sufficiently represented by the corresponding English characters, as may be seen from the following remarks :

ا *alif*, or *hamza* (as it is commonly called, to distinguish it from the *alif* of prolongation), is the *spiritus lenis* of the Greeks. It may be compared with *h* in the English *hour*.

ب and پ are our *b* and *p*.

ت is much softer and more dental than the English *t*. In pronouncing it, the tip of the tongue should be placed against the edge or the back of the upper teeth.

ٹ has a heavier[1] sound than our *t*, but it represents it more closely than ت does. In pronouncing it the tip of the tongue is applied to the back part of the mouth,

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[1] This *t* is termed تائے مشقّلہ *tā'ĕ musaḳḳala* 'the heavy *t*,' and the same epithet is applied to the letters د and ر.

ث, س, ص are all sounded alike, like our hard *s* in *sit*.[1]

ج has the sound of *j* in the English *jail*.

چ is the English *ch*, as in *church*.

ح is a very sharp, but smooth guttural aspirate, stronger than د, but not rough like خ. Its sound approximates to that of our *h* in *huge*.

د is softer and more dental than our *d*. It is pronounced in the same way as our ت, by placing the tongue against the back of the upper teeth.

ڈ has a sound resembling the English *d* in *dame;* but it is generally heavier. It is pronounced by applying the tip of the tongue to the back part of the roof of the mouth.

ذ, ز, ض and ظ have all one sound in Urdū, viz. that of our *z* in *zeal*.[1]

ر is, in all positions, a distinctly uttered lingual *r*, as pronounced by the French and Germans.

ڑ is a heavy sounding *r*, uttered by turning the tip of the tongue towards the roof of the mouth, as in the case of ڈ, with which letter it is interchangeable.

ژ has the sound of our *z* in *azure*.

ش is represented by our *sh*, as in *shut*.

ط is a strongly palatal *t*; but by all except, perhaps, the educated Musalmān, it is pronounced like ت.

ع has a strong guttural sound, pronounced by a smart compression of the upper part of the wind-pipe, and forcible emission of the breath. Its correct pronunciation is rarely heard in India, and is scarcely to be acquired by a European.

غ is a guttural *g*, accompanied by a grating or rattling sound as in

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[1] In reading the Ḳor'ān, however, the true sound is given to these letters; *i.e.* ث is pronounced like our *th* in *thing*; س like *s* in *sit*; ص somewhat like *ss* in *hiss*; ذ like *th* in *this*; ز as the common English *z*; ض like a strongly articulated palatal *d*, and ظ, either like ض, or as a strongly articulated palatal *z*.

gargling, of which English affords no example. The Northumbrian *r*, and the French *r* in *grasseye*, are approximations to it.

ف is our *f*.

ق is a strongly articulated guttural *k*, of which we have no example in English. It closely resembles the sound uttered by a crow in its *caw*.

ک is our *k*.

گ has the sound of our *g* in *get*, *give*; never that of *g* in *gem*, *gaol*, *gibe*.

م, ل are exactly equivalent to the English *l*, *m*.

ن has three distinct sounds: it has the sound of the English *n* in *not*—1) When it occurs at the beginning of a word or syllable, as نام *nām*; 2) at the end of a word or syllable, when preceded by a short vowel, as بن *ban*; 3) in all Arabic words in which it is not immediately followed by ب *b*. It is *nasal* (غنّه *gunna*), or *indistinct* (خفا *khafā*), like the French *n* in *bon*—1) When it is quiescent (*i.e.* not movent), and immediately preceded by a long vowel; *e.g.* درختان *dirakhtān*, أونت *ūnt*, إينت *īnt*, آندهي *āndhī*, سانپ *sānp*, برسوں *barsoṅ*, اونٹ *ūnṭ*: (2) when it is quiescent, and is immediately followed by a quiescent letter; *e.g.* انتري *antrī*, پينسنا *phaṅsnā*, منہ *munh*. It has the sound of *m* in all Persian and Arabic words in which it is immediately followed by ب *b* or پ *p*; and generally[1] in Hindī words also, if a short vowel precede it: *e.g.* انبوہ *amboh*, تنبيه *tambīh*, عنبر *'ambar*,

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[1] There are numerous exceptions to the rule in the case of Hindī words; a good test, perhaps, is the method of writing: if a word can be written with either *n* or *m* (before *b* or *p*), the *n* invariably has the sound of *m* . *e.g.* لنبا or لمبا *lambā*; چنپا or چمپا *champā*: if *n* cannot be replaced by *m* in writing, then it has a nasal or obscure sound; as چنبيلي *chaṅbelī*. To say, as all the grammarians do, that "*n* immediately preceding *b* or *p* always has the sound of *m*," is quite wrong; for if a long vowel precede the *n*, it almost invariably has a *nasal* sound: *e.g.* سانپ *sānp*, تانبا *tāṅbā*, كانپنا *kāṅpnā*, سونپنا *sauṅpnā*; and the instances of its having a nasal sound, even when preceded by a short vowel, are by no means few. The rule really applies to Persian and Arabic words alone.

champā, لنبا *lambā*.—In these pages nasal *n*, when final, will be printed without the dot, thus ں; and in the Roman character it will, in all positions, be indicated by *n* with a dot (*ṅ*).

ﻩ *is an aspirate like our h in hand. At the end of most words, how-ever, when preceded by the short vowel a (fatḥa, § 5), it is not sounded :* e.g. خانه *khāna*, 'house,' بنده *banda*, 'servant,' 'slave.' It is then termed هائے مُخْتَفِی *hā'ĕ mukhtafī*, 'the imperceptible *h*,' in contra-distinction to the perceptible *h* (هائے ظاهر *hā'ĕ ẓāhir*), in such words as راه *rāh*, 'road,' بادشاه *bādshāh*, 'king.' Final *h*, when not sounded, is omitted in the Roman character. In a few Arabic words *h* final occurs with two points over it, thus ة : it is then sounded like ت *t*, into which letter it is sometimes changed.

Rem. a. Final *h* can only be silent when it is not an original letter. It is found chiefly in Persian and Arabic words, in the latter of which it is a servile letter forming (originally) feminine nouns : *e.g.* ملکه *malika*, 'queen,' from ملک *malik*, 'king;' مُحَاوَرَه *muḥāwara*, 'idiom,' from the Arabic fem. مُحَاوَرَة *muḥāwarat*: in the former it is used simply to convey the sound of the preceding short vowel (*fatḥa*).

Rem. b. Of the medial forms of *h*, ع is conventionally used to aspirate the letters ب *b*, پ *p*, etc., as has been shown in § 2, the form ھ being employed when it is to be pronounced as a separate letter; but this distinction is not generally regarded in India.

و and ی generally have the sound of our *w* and *y*; but in most Per-sian words و is pronounced like *v*. In a few Persian words, moreover, و preceded by خ *kh* is scarcely, if at all, audible : *e.g.* خواد *khwāh*, 'whether,' 'or;' خود *khwud*, 'self;' خوراک *khwurāk*, 'food;' خویش *khwesh*, 'own,' which are pronounced as though written *khāh*, *khud*, *khurāk*, *khesh*. This و is termed 'distorted' (معدُوله *ma'dūla*) : in the Roman character it will be represented by *w* with a dot (*ẇ*).

The aspirated letters بھ *bh*, پھ *ph*, etc., are uttered with a greater effort of breath than usual, and by one action of the vocal organ; there is no pause between the *b*, *p*, etc., and the *h*. The only one of these

letters which has an English equivalent is ﺚ, which is sounded like *th* in our *thick*. The sounds of *ph, th,* etc., are said by grammarians to resemble those of the same combinations in our words, *up-hill, hot-house,* etc.; but this is scarcely correct.

II. THE VOWELS AND OTHER ORTHOGRAPHIC SIGNS.

5. The following signs are used to indicate the short vowels:

1) ﹷ (called ﻓَﺘْﺤَﺔ *fatḥa,* or زَﺑَﺮ *zabar*).[1] It is written *above* the consonant after which it is sounded, and is invariably pronounced like our *a* in *cedar,* or our *u* in *bun*: *e.g.* بَن *ban,* 'a forest.'

2) ﹻ (called ﻛَﺴْﺮَﺓ *kasra,* or زﯦﺮ *zer*). It is written *beneath* the consonant after which it is pronounced, and has the sound of our *i* in *pin*: *e.g.* بِن *bin,* 'without.'

3) ﹹ (called ﺿَﻤَّﺔ *zamma,* or ﭘﯿﺶ *pesh*). It is written *over* the consonant to which it belongs, and has the sound of *u* in *pull*: *e.g.* ﭘُﻞ *pul,* 'a bridge.'

Rem. a. The short vowels *kasra* and *zamma,* when immediately followed by ﺀ, or by the harsh gutturals ح and ﻉ, are generally pronounced like obscure *e* and *o* respectively; as ﯾِﻪ *yeh,* 'this,' وُﻩ *woh,* 'that,' ﻣِﺤْﻨَﺖ *meḥnat,* 'toil,' 'trouble,' ﻣُﺤَﻤَّﺪ *Mòhammad,* ﻓِﻌْﻞ *fe'l,* 'action.' So also *zamma* preceded by the guttural *k* (ﻕ) has the sound of *ò*; as ﻗُﺮْآﻥ *kòr'ān.*

Rem. b. The three short vowels are collectively termed ﺣَﺮَﻛَﺎﺕ *ḥarakāt,* 'motions;' and the letter which is accompanied by one of them is said to be ﻣُﺘَﺤَﺮِّﻙ *mutaḥarrik,* or 'movent.'

[1] *Fatḥa, kasra, zamma,* are the Arabic names for the short vowels; *zabar, zer, pesh,* the Persian: both are commonly used by the native grammarians.

6. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, as ˗ ˗ *aṇ*, ⟋ *iṇ*, ˗ *uṇ*. This is called تَنْوِين *tanwīn*, or 'nūnation' (from the name of the letter *nūn*), and takes place only at the end of an Arabic word: *e.g.* فَوْرًا *fauraṇ*, 'instantly,' مَثَلًا *maṣalaṇ*, 'for example,' دَفْعَةً *daf'ataṇ*, 'all at once,' مُشَارٌ اِلَيْهِ *mushāruṇ ilaih*, 'the aforesaid.' The *tanwīn* of *fatḥa* (−) takes an ١ after all the consonants except ة; but the *tanwīn* should always be written over the letter preceding the *alif*, and not over the *alif* itself. This *alif* in no way affects the quantity of the vowel, which is always short.

·*Rem. a.* If a word end in ١, the *tanwīn* with *hamza* (§ 13) is written after it; *e.g.* اِبْتِدَاءً *ibtidā'aṇ*, 'firstly,' 'originally.'

Rem. b. The *tanwīn* of *ẓamma* rarely occurs in Urdū; that of *kasra* perhaps never.

7. When a consonant is not accompanied by one of the three short vowels *fatḥa*, *kasra*, and *ẓamma*, that is to say, when it occurs at the end of a shut syllable (and is therefore not مُتَحَرِّك *mutaḥarrik*, or 'movent'), it is termed مَجْزُوم *majzūm*, 'amputated,' or سَاكِن *sākin*, 'resting' or 'quiescent,'[1] and is then marked with the orthographic sign ˗, called جَزْم *jazm*, 'amputation,' or سُكُون *sukūn*, 'rest,' which serves, when another syllable follows, to separate the two, *e.g.* مَارْنَا *mārnā*, 'to beat,' مَسْجِد *masjid*, 'a mosque.'

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[1] The word *quiescent* is to be understood in its original signification of *not moving*, and not in the secondary sense of 'not sounded,' that it has in English grammar.

Rem. a. When two or more quiescent letters occur together in a word, the first alone is termed سَاكِن *sākin*, and the others are termed مَوْقُوف *maukūf*, 'supported,' or 'dependent on;' *e.g.* in the word دوسْت *dost*, 'friend,' the و is termed *sākin*, but the س and ت are said to be *maukūf*.

Rem. b. The *jazm* is not written over the last letter of a word, although that letter is, in all but a very few cases, quiescent.

Rem. c. A few words begin with two consonants, the first having no vowel; *e.g.* كِيا *kyā*, 'what,' كِيوں *kyoṅ*, 'why,' بَرَاهْمَن *brāhman*, 'a Brāhman.' It is not customary to write *jazm* over the first letter in these words, since a quiescent consonant is not supposed to occur at the beginning of a word. When the second of the two letters is *r*, the first is not unfrequently pronounced with *kasra*, e.g *birāhman*. Sometimes the *r* is elided, as in بُهمن

TASHDID.

8. A consonant that is to be doubled, or 'strengthened,' (مُشَدَّد *mushaddad*) is written only once, but marked with the ﹽ, called تَشْدِيد *tashdīd*, 'strengthening,' *e.g.* تَتِّي *tattī*, 'a screen,' تَصَرُّف *tasarruf*, 'use,' قُوَّت *kuwwat* (not *kūwat*), 'power.' The first of the double letters ends the preceding syllable, and the second begins the following, as *tasar-ruf*; and each of them must be distinctly pronounced, and not slurred over as the double letters are in the English words *manner*, *mummy*.

Rem. The *tashdīd* is not generally used in the case of infinitives, the roots of which end in ن; *e.g.* جَانَّا *jānnā*, 'to know,' سُنَّا *sunnā*, 'to hear,' not جانّا and سنّا.

LONG VOWELS AND DIPHTHONGS.

9. The long vowels ($\bar{a}$, $\bar{\imath}$, $\bar{u}$) are indicated by placing the marks of the short vowels before the corresponding

letters ١, و, and ي respectively, as in the words بَار *bār*,
نُور *nūr*, بِیس *bīs*. Long *a* (*ā*) is pronounced like our *a* in
far, never like *a* in *ball*; long *u* (*ū*) is sounded like our *u*
in *rule*, or our *oo* in *fool*; long *i* (*ī*) has the sound of our
i in the words *police*, *caprice*. But the sounds of the
long vowels endure much longer in Urdū than in English,
especially when they occur in the first part, or in the
middle of words.

10. The combinations ـُـو and ـِـی also often form sounds
like our *o* in *mole*, and the French *e* in *fête* (or the English
a in *fate*), *e.g.* مول *mol*, 'price,' پیت *pet*, 'belly.' As
these sounds are unknown to the Arabic, they are
termed مَجْهُول *maj-hūl*, 'unknown,' in contradistinction to
the sounds of *ū* and *ī*, which are termed مَعْرُوف *ma'rūf*,
'known.'

11. The short vowel *fatḥa* before ي and و forms the
diphthongs *ai* and *au*, as exemplified in the English *aisle*,
and the German *haus*, (or in the English *house*): *e.g.*
حَیف *ḥaif*, 'pity,' حَوض *ḥauẓ*, 'reservoir.'

Rem. a. ١, و and ي, when they form vowels, are termed *letters of*
prolongation (حُرُوفُ الْمَدّ *ḥurūfu'l madd*), because they have the effect
of lengthening the preceding short vowels; and حُرُوفُ الْاِشْبَاع *ḥurūfu*
'l ishbā', 'the letters added to give fullness of sound' (to the preceding
homogeneous short vowels). They are merely sounds of prolongation
after the short vowels, and cannot have a vowel (that is to say, are
quiescent), wherefore they cannot commence a word or syllable. Thus
they are distinguished from the consonants ١, و, ي. If و and ي be
preceded by *kasra* and *ẓamma* respectively, they must have a vowel,
and are therefore consonants, *e.g.* سِوَا *siwā*, 'more,' 'except,' مُیَسَّر *mu-*
yassar, 'attained.'

Rem. b. The letters of prolongation, though they are quiescent, are

not generally marked with *jazm*; but in certain works printed in England, و and ي, when they have the *majhūl* sound, are marked with that sign— or rather with a complete circle, thus كُوْ *ka*, تَیْل *tel*; and when they form diphthongs (in which case they might be marked with *jazm*), with the sign ـٚ ; *e.g.* أَوْر *aur*, فَوْرًا *fauran*.

Rem. c. The *alif* of prolongation is, by some grammarians, regarded as a letter of the alphabet, and named لَا *lā*, the ل with *fatha* being prefixed to it because it cannot be pronounced at the beginning of its own name, as every other letter can (see § 1, *Rem. b*).

12. The *alif* of prolongation is omitted in some Arabic words, but the omission is indicated by the preceding *fatha* being written perpendicularly: *e.g.* رَحْمَٰن (for رَحْمَان) *rahmān*, 'most merciful,' هَٰذَا (for هَاذَا) *hāzā*, 'that.' The perpendicular *fatha* represents a small *alif*.

Rem. a. In a few Arabic words the perpendicular *fatha* is followed by و or ي ; in such cases these letters are sounded like the *alif* of prolongation ; *e.g.* صَلَوٰة *salāt*, 'prayer,' أَوْلَيْتَر (or اوليتر) *aulātar*, 'better.'

Rem. b. ي at the end of a word after *fatha* is pronounced like ا, which is generally written over it, *e.g.* دَعْوَىٰ or دَعْوَى *da'wā*, 'claim,' عُتْبَىٰ *ukbā*, 'the next world.' This ي is termed أَلِفُ ٱلْمَقْصُورِ *alifu'l maksūra*, 'the abbreviated *alif*,' in contradistinction to 'the lengthened *alif*' (§ 17). It is so named because, when it comes in contact with 'the conjunctive *alif*" (أَلِفُ ٱلْوَصْلِ *alifu'l wasl*, § 15), it is shortened in pronunciation before the following consonant. The Persians generally change this ي into ا.

13. *Alif*, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ـٔ *hamza* (هَمْزَ), either expressed or implied, and is commonly called *hamza*. When it

occurs at the beginning of a word, the form assumed ny
the 'soft breathing' is ا alone (*hamza* being understood),
e.g. أَب *ab*, اِس *is*, أَن *un*, إِيكِه *īkh*, إِيزِّي *crī*, أُون *ūn*, أُوتّ *ot*,
أَي *ai*, أُور *aur*. At the beginning of a syllable not the
first in a word, the soft breathing may be represented by
ـٔ alone, or by *alif* alone, or by و or ي accompanied by
hamza (see § 14).

Rem. a. According to Arabic grammarians, a syllable cannot begin
with a vowel; but every vowel must be preceded by a symbol indi-
cating the movement of the vocal organ whereby the emission of the
breath is produced. Now, in uttering what *we* regard as an initial
vowel, there takes place (in the fauces), according to this theory, a
sudden emission of the voice after a total suppression; and this is repre-
sented by the symbol أ or ـٔ *hamza*, which signifies 'prick,' 'impulse.'
This effort of utterance (which, not being a vowel, comes to be ranked
as a consonant) the Greeks represented by the mark ('). In the pro-
nunciation of an Arab the *hamza* is a very perceptible articulation,
especially at the commencement of a syllable in the middle of a word,
preceding a shut syllable; *e.g.* قُرآن *ḳŏr'ān*, جُرْأَت *jur'at* (not *ḳŏ-rān*,
and *ju-rat*).

14. When *hamza* occurs at the beginning of a syllable
not the first in a word, the following cases arise:

1). If it be pronounced with *fatḥa*, it generally appears
in the form of *alif* with *hamza*: *e.g.* سُوأَر *sū'ar*, 'pig,' جُرْأَت
jur'at, 'daring,' تَوْأَم *tau'am*, 'twin.'

2). If it be accompanied by *zamma*, and preceded by
one of the letters of prolongation, it generally takes the
form of *hamza* alone (ـٔ): *e.g.* جاؤُں *jā'ūṅ*, 'shall, or
should, I go?' پاؤُں *pā'oṅ*, 'foot,' آنسُؤُں *āṅsū'oṅ*, 'tears,'
جِیُؤُں *jī'ūṅ*, '(if) I live.' If it be moved by *kasra*, and
followed by the *majhūl* ـے, *hamza* alone may be written,

or ى may be used, but the former is the more common: e.g. پائے or پائي *pā'e*, 'foot,' هوئي or هوئے *hū'e*, 'been.'

3). If it is pronounced with *kasra*, and preceded by a letter of prolongation, or by *fatha*, it generally passes into ى (in which case it is correct to omit the two points of the letter ي): e.g. جُدائي *judā'ī*, 'separation,' فائِدَ *fā'ida*, 'advantage,' گُنجائِش *gunjā'ish*, 'capacity,' 'room,' هوئي *hū'ī*, 'been, كوئي *ko'ī*, 'some,' كئي *ka'ī*, 'several.'

Rem. a. ا sometimes passes into و: *e.g.* مُوَنَّث *mu'annas*, 'feminine,' طَاوُوس *ṭā'ūs*, 'peacock.' The first of these words calls for no comment, as the law by which its change is effected does not operate in Urdū: it is taken from the Arabic, as given above. As regards the second, it may be observed that it is a more correct, though less common, form than طَاوُوس. Similarly پَاوُوں, جَاوُوں, though they never occur, are, strictly speaking, more correct than جَاوُں, etc. But so far are the natives of India from being particular in such matters, that they commonly write the *hamza* over the letter of prolongation itself: *e.g.* جَاوُں, طَاوُس, هوئي.

Rem. b. Hamza is often found at the end of a syllable in Arabic words: *e.g.* مُؤمِن, تَأثِر. In such cases the *hamza* is changed (in Urdū) into the letter of prolongation corresponding to the preceding short vowel: *e.g.* تَأثِر *tāsīr*, 'effect,' مُؤمِن *mūmin*, 'believer.'

Rem. c. The letters ا, و and ي are termed حُرُوفِ عِلَّت *hurūfe 'illat*, 'weak letters,' on account of the changes to which they are subject among themselves.

Rem. d. Hamza, as its character indicates, is the abbreviation of ع, which is in fact but an aggravation of the *spiritus lenis*. This may guide the student to some extent in pronouncing the ع; but as we have observed before, it is almost impossible for an Englishman to acquire the true pronunciation of this letter; and it is quite impossible to explain the true sound in writing: it must be learned by the ear alone. A Hindū makes scarcely any distinction between the sounds عَب *'ab*,

عِب *'ib,* عُب *'ub,* and those of أَب *ab,* إِب *ib,* أُب *ub;* but in the mouth of an educated Mohammadan they are very different sounds. When we have occasion to write Hindūstānī in the Roman character, *hamza* in the middle of a word will be represented by the Greek symbol ('), and ع by that symbol inverted: *e.g. pā'oṅ* (پَاوں), *'alam* (عَلَم). *Hamza* at the beginning of a word will be omitted.

<div align="center">WASL.</div>

15. The mark (ﳲ), called وَصْل *wasl,* 'union,' occurs in Urdū only over the consonant ا of the Arabic article ال, in phrases from the Arabic, *e.g.* أَمِيرُ ٱلْمُومِنِين *amīru 'l mūminīn,* 'Commander of the Faithful,' اشْرَفُ ٱلْأَشْرَاف *ashrafu 'l ashrāf,* 'the noblest of the noble,' بِٱلْكُلّ *bi'lkull* (pronounced *bil-kull*), 'in the totality,' 'completely.' In such phrases the ا at the commencement of the article is absorbed by the final vowel of the preceding word and the mark ﳲ written over the *alif* indicates the elision of the *spiritus lenis.* The و and ي of prolongation, as also 'the abbreviated *alif*' (*alifě maksūra,* ـَى or ـًى, § 12, Rem. *b.*), are shortened in pronunciation before an *alif* with *wasl* : *e.g.* فِي ٱلْفَوْر *fī 'l faur,* 'on the instant,' 'instantly,' بُو ٱلْهَوَس *bu 'l hawas,* 'possessed of desire,' 'desirous,' دَعْوَي ٱلْمُتَأَخِّرِين *da'wa 'l muta'akhkhirīn,* 'the claim, or assertion, of the moderns.' These words are invariably pronounced as though they were written فِلْفَور *filfaur,* بُلْهَوَس *bulhawas,* دَعْوَلْمُتَأَخِّرِين *da'walmuta'akhkhirīn.*

Rem. Alif with *wasl* (ا) is altogether omitted in the first word of the introductory formula بِسْم ٱللّٰه (for بِٱسْم ٱللّٰه) *bismillāh,* 'in the name of God,' and also after the Arabic preposition لِ *li,* 'to': *e.g.* لِلْعَالَمِين *li'l'ālamīn* 'to the worlds.'

16. If the first letter of the word to which the Arabic article is prefixed be one of the following fourteen—ت, ن, ل, ظ, ط, ض, ص, ش, س, ز, ر, ز, ذ, د, ث, the *l* of the article, though written, is for the sake of euphony passed over in pronunciation, and assimilated to the following consonant, which is then marked with *tashdīd*, and the *jazm* of the ل is omitted: *e.g.* دَارُ السَّلْطَنَتِ *dāru 'ssaltonat,* 'the abode of sovereignty,' 'the royal city,' اِخْوَانُ الصَّفَا *ikhwānu 'ssafā,* 'the Brethren of Purity,' عَوَامُّ النَّاس *'awāmmu 'nnās,* 'the mass of men,' 'the common people.'

Rem. The letters ت, ث, etc., mentioned above, are called حُرُوفُ الشَّمْسِيَّة *ḥurūfu 'shshamsīya,* or 'the solar letters,' because the word شَمْس *shams,* 'sun,' happens to begin with one of them; and the other letters of the Arabic alphabet are termed حُرُوفُ الْقَمَرِيَّة *ḥurūfu 'l kamarīya,* or 'the lunar letters,' because قَمَر *kamar,* 'moon,' commences with one of them.

<center>MADD.</center>

17. At the beginning of a word or syllable the sound of long *a* (*ā*) is represented by the *alif* of prolongation preceded by the inaudible consonant ١. The two *alifs* are commonly represented in writing by one with the sign of prolongation, ~, *madd* (مَدّ i.e. *lengthening, extension*), placed over it: *e.g.* اَلْيَوْمَ آج *āj,* 'to-day' (for اليوم), آب *āb,* 'water,' قُرْآن *kor'ān.* *Alif* with *madd* can only occur at the beginning of a syllable.

Rem. آ is called أَلِف مَمْدُودَة *alifⁱ mamdūda,* 'the lengthened *alif.*' in contradistinction to 'the abbreviated or short *alif*' (اَلْف مَخْصُورَة) *alifⁱ maksūra,* § 12, *Rem. b.*).

18. The attainment of a correct pronunciation will be materially facilitated by a strict attention to the rule for

dividing a word correctly into syllables. Every syllable
begins with a movable consonant, and every word has
just as many syllables as it has vowels. Hence a syllable
consists of a consonant and a vowel, or a consonant, a
vowel, and any following *quiescent* consonants, *e.g.* بُوکْیا
•bhū-khā, 'hungry.' حَرکَت *ha-ra-kat*, 'motion,' درَخْت
di-rakht, 'tree,' تَبَسُّم *ta-bas-sum*, 'smile.'

Rem. The short vowels, and other orthographical signs, are rarely
to be met with in MSS. and books printed in India, and the point of
the final ي are frequently dispensed with. However necessary then
the aid of the orthographical marks may be to a European student, he
should not fail to accustom himself to their omission. In these pages
an attempt has been made to mark all the most necessary signs. The
short vowel *fatḥa* is generally omitted, as also the *kasra* and *ẓamma*
when they help to form the *majhūl* sounds *e* and *o*. When the *majhūl*
sound *e* occurs at the end of a word it is written ے, with 'the reversed
ye' (يائے مَعکُوسی *yā'e ma'kūsī*), provided the preceding letter is one
which admits of its being connected with it.[1] The letter خ is repre-
sented by *g*, instead of the usual *gh*, since the aspirate in the latter is
calculated to mislead the student as to the true sound of the letter.

19. The letters of the alphabet are also used for the
purpose of numerical computation—chiefly, if not exclu-
sively, in recording the date of important events: *e.g.*
پادشاهِ شعرا بُود اَهلی *pādshāhĕ shu'arā būd ahlī*, 'Ahlī was
the king of poets,' wherein the sum of the letters ب, ا, د,
etc., amounts to 942 (A.H.), the date of the death of the
poet *Ahlī;* باغ و بہار *bāg o bahār*, where the sum of the
numerical values of the letters ب, ا, etc., amounts to
1217 A.H., the year in which the work called the *Bāg o
bahār* was completed. The arrangement of the letters of

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[1] The *yā'ĕ ma'kūsī*, or 'reversed *ye*,' can only be employed, *in the Arabic character*,
when connected with a preceding letter.

the alphabet according to their numerical values is called
the *abjad*, and is contained in the following eight un-
meaning words :

اَبْجَد هَوَز حُطِّى كَلَمْن سَعْفَض قُرِشت ثُخْذ ضَظْغ

The value of each letter will be found in the Table of the
Alphabet.

20. The special numerical figures are

١	٢	٣	٤	٥	٦	٧	٨	٩	٠
1	2	3	4	5	6	7	8	9	0

which are compounded in exactly the same way as our
numerals : *e.g.* ١٨٧٣ 1873.

21. The following passage, with the transcript in
English letters, will serve as a useful exercise in reading
for the student, and also to exemplify the most important
of the remarks in the preceding paragraphs.

سِنْدْباد جِهازِي كا پِهْلا سَفَر *

سِنْدْباد نے کَہا ۔ مَیں نے جو دَوْلَت اوْر جائِداد اپْنے باپ کے تِرْکے
سے پائِي تِھِي عالَمِ شَباب میں عَیّاشی کَرْکے سَب خَرْچ کر ڈالی ۔
اوْر پِھر اپْنی حَماقَت اوْر نادانی پر مُطَّلِع ہوکر کَمال نادِم اوْر پَشیمان
ہُوا ۔ اوْر اُس دَوْلَتِ کَثیر اوْر مال و اسْباب کے ضائِع کَرْنیکا بَہُت افْسوس
کِیا ۔ دانِشْمَنْدوں کا یِہ قَوْل کِ ''مُنْلبِسي سے مَرْجانا بِہْترہَي'' یاد کَرْتا
اوْر اُسْکو اپْنے حَسْبِ حال پانا ۔ اوْر میری باپ کا بِھی پِھی قَوْل تِھا *
آخِرُ الْاَمْر میراث کا بَچا بَچایا جو میری فَضُول خَرْچِیوں سے باقي رَہ گَیا
تِھا سَب جَمْع کَرْکے بیچا ۔ اوْر تاجِرانِ بَحْری سے اپْنے باب میں مَشْوَرِہ
کِیا ۔ اُنْہوں نے مُجھْکو اچِّھی صَلاح بَتْلائی ۔ مَیں نے اُس رُوپِي کو تِجارَت

میں لگادِیَا ـ اَوْرِ تِجارت کا اسْباب خرِید کر اُن تاجِروں کے ھمَّراہ بندر
بائسَرا کو گیَا ـ اَوْر وہاں سے ـ بَاِتِّفاق اُن سبْکے ـ جہاز کِرایَہ کرکے
سوار ھُوَا *

Sindbād jahāzī-kā pahlā safar.

*Sindbād-ne kahā, main-ne jo daulat aur jā'edād apne bāp-ke tarike-se
pā'ī thī, 'ālamĕ shabāb-men 'aiyāshī-karke sab kharch kar ḍālī, aur phir
apnī hamākat aur nā-dānī-par muttali'-hokar kamāl nādim aur pashemān
hū'ā, aur us daulatĕ kasīr aur māl o asbāb-ke zā'ĕ karne-kā bahut afsos
kiyā; dānishmandon-kā yĕh kaul ki " muflisī-se mar-jānā bĕhtar hai"
yād-kartā, aur usko apne hasbĕ hāl pātā, aur mere bāp-kā bhī yĕhī kaul
thā. Ākhiru 'lamr mīrās-kā bachī bachāyā jo merī fazūl-kharchiyon-se
bāḳī rah-gayā thā, sab jam'-karke bechā, aur tājirānĕ bahrī-se apne
bāb-men mashwara kiyā; unhon-ne mujh-ko achchhī salāh batlā'ī; main-ne
us rūpai-ko tijārat-men lagā-diyā, aur tijārat-kā asbāb kharīd-kar, un
tājiron-ke ham-rāh bandar bānsrā-ko gayā, aur wahān-se, ba-ittifāk un
sab-ke, jahāz kirāya-kar-ke sawār hū'ā.*

<div align="center">TRANSLATION.</div>

Sindbād the Sailor's First Voyage.

Sindbād said: Whatever wealth and property I inherited from my
father's estate, I spent all in debauchery in the season of youth; and
then, perceiving my folly and stupidity, became extremely ashamed
and sorry, and much regretted having squandered that vast wealth
and property; I used to call to mind the saying of the wise,
'Death is better than poverty,' and to find it in accordance with my
predicament; this saying moreover was my father's also. Ultimately,
collecting all the remnants of my inheritance, which had escaped my
extravagances, I sold (them), and consulted some merchants (*lit.* sea-
traders) respecting myself; they gave me good counsel: I invested
that money in commerce, and purchasing trading commodities, accom-
panied those merchants to the sea-port of Baṣrā, and thence, conjointly
with them all, hired a ship, and embarked.

PART II.—ETYMOLOGY.

CHAPTER II.

THE PARTS OF SPEECH.

22. Urdū grammarians, using the grammatical termi-
nology of the Arabic, class all the parts of speech under
the three general heads of *Verbs* (فِعْل *fĕ'l*), *Nouns* (اِسْم *ism*),
and *Particles* (حَرْف *harf*). Under the verb they class
what we call the Conjunctive Participle (فِعْل مَعْطُوف *fĕ'lĕ
ma'tūf*). The *Noun* includes—

1°· The Substantive (اِسْم مَوْصُوف *ismĕ mausūf*, or simply
اِسْم *ism*, 'the noun which is described or qualified').

2°· The Adjective (اِسْم صِفَت *ismĕ sifat*, 'the noun in-
dicating a quality').

3°· The Numerical Adjective (اِسْم عَدَد *ismĕ 'adad*, 'the
noun of number').

4°· The Personal Pronoun (ضَمِیر *zamīr*, 'the noun that
is kept in mind').

5°· The Demonstrative Pronoun (اِسْم اِشارَہ *ismĕ ishāra*,
'the noun of indication, or by which something is pointed
out').

6°· The Relative Pronoun [اِسْم مَوْصُول *ismĕ mausūl*, 'the
noun that is connected' (with a relative clause)].

7°· The Interrogative Pronoun (اِسْمِ اِسْتِفْهام‎ *ismĕ istifhām*, 'the noun that seeks information,' or 'the noun of questioning').

8°· The Indefinite Pronoun (اِسْمِ مُبْهم‎ *ismĕ mubham*, 'the indeterminate or indefinite noun').

9°· The Infinitive, or Verbal Noun (مَصْدر‎ *masdar*, 'the source whence the different forms of the verb originate').

10°· The Deverbal Nouns, as the Noun of Agency (اِسْمِ فاعِل‎ *ismĕ fā'il*), the Perfect, or Passive Participle (اِسْمِ مَفْعُول‎ or ماضِي‎ *māzī*, or *ismĕ maf'ūl*), and the Imperfect Participle (اِسْمِ حالِيَہ‎ *ismĕ hāliya*, 'the noun of state or circumstance' of the subject or object).

Under the term *Particles* are comprised—1°· *Adverbs*;[1] 2°· *Prepositions* (حُرُوفِ جرّ‎ *hurūfĕ jarr*, 'particles of attraction'); 3°· *Conjunctions* (حُرُوفِ عَطْف‎ *hurūfĕ 'atf*, 'conjunctive particles,' or حُرُوفِ شَرْط‎ *hurūfĕ shart*, 'conditional particles,' etc.); 4°· Interjections (حُرُوفِ نِدا‎ *hurūfĕ nidā*, 'particles of calling').

I. THE ARTICLE.

23. It will be perceived from the above classification that the Article finds no place among the parts of speech in Urdū. The context alone can determine whether a noun is definite or indefinite. The force of the definite article is, however, often conveyed by the demonstrative pronouns ـيہ *yĕh*, 'this,' and وُہ *wŏh*, 'that'; and that of the

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[1] There is no special name for an *adverb* in Urdū; it is termed تمِيز *tamīz*, 'the specification,' ظَرْف *zarf*, 'the vessel, or that *in* which the act is done,' or نَفِي *nafī*, 'the particle of negation,' according to the sense in which it is used.

indefinite article by the numeral ایک‎ *ek*, 'one,' or by the indefinite pronoun کوئی‎ *ko'ī*, 'some.' A fuller notice of this will be found in the Syntax. •

II. THE SUBSTANTIVE (اِسْم‎).

1. GENDER (جِنْس‎ *jins*).

24. In respect of gender, Urdū nouns are divisible into *two* classes: 1) those which are *masculine* (مُذَكَّر‎ *muzakkar*); 2) those which are *feminine* (مُوَنَّث‎ *mu'annas*).

Rem. Most nouns are masculine or feminine merely by *usage* (سماعی‎ *samā'ī*); the gender of a large number, however, is based on rule (قِیاسی‎ *ḳiyāsī*): it is with these chiefly that we have to deal

25. That a noun is of the *masculine* or *feminine* gender may be ascertained either: 1) from its *signification;* or 2) from its *form*.

26. All common nouns and proper names that denote males are masculine by signification, and those that denote females are feminine: *e.g.* باپ‎ *bāp*, 'father,' شوہر‎ *shauhar*, 'husband,' لوہار‎ *lohār*, 'blacksmith,' موہن‎ *Mohan*, are masculine; and ماں‎ *mān*, 'mother,' جورو‎ *jorū*, 'wife,' چھوچھو‎ *chhochho*, 'nurse,' بنو‎ *Bannū*, are feminine by signification.

Rem. There is one exception even to this rule. The word قبیلہ‎ *kabīla*, 'family,' 'tribe,' is used euphemistically to signify *wife*, and treated as a masculine; and the masculine terms خاندان‎ *khāndān*, 'family,' گھرانہ‎ *gharāna*, 'household,' گھر کے آدمیاں‎ *ghar ke ādmiyān*, 'people of the house,' are still more commonly used in the sense of 'wife'

27. Masculine by form are :

1). Hindī nouns ending in ا— *ā*, as آٹا *āṭā*, 'flour,' گھڑا *gharā*, 'an earthen vessel,' ہیرا *hīrā*, 'diamond.'[1]

Rem. The exceptions (though numerous in the Hindī dialect) are not numerous in Urdū.[2] The chief exception to the rule is a class of feminine diminutives ending in یا— *iyā* : *e.g.* چڑیا *chiriyā*, 'a bird,' پھڑیا *phuriyā*, 'a small boil,' ڈبیا *dibiyā*, 'a tiny box.'

2). Nouns ending in و— *ū* or *o*, and especially those ending in *ā'o* : *e.g.* آلو *ālū*, 'potato,' الّو *ullū*, 'owl,' بچھّو *bichchhū*, 'scorpion,' پہلو *pahlū*, 'side,' جادو *jādū*, 'magic,' حشو *hasho*, 'stuffing' (a pillow, etc.), بھاو *bhā'o*, 'price,' چھڑکاو *chhirkā'o*, 'sprinkling.' Abstract nouns, like the last of the examples, are without exception masculine.

Rem. Hindī and Arabic words furnish a few exceptions, as بالو *bālū*, 'sand,' دارو *dārū*, 'liquor,' روہو *rohū*, 'a kind of fish,' ناؤ *nā'o*, 'a boat,' ہجو *hajo*, 'satire.' and perhaps one or two more. The chief exceptions are Persian words, as ابرو *abrū*, 'eyebrow,' آبرو *ābrū*, 'honour,' آرزو *ārzū*, 'wish,' بو *bū* or *bo*, 'smell,' ترازو *tarāzū*, 'a pair of scales,' دارو *dārū*, 'medicine,' جو *jo*, 'a stream,' خو *kho*, 'habit,' and a few more.

3). Nouns ending in ه— *a*: *e.g.* بندہ *banda*, 'a slave,' پردہ *parda*, 'a curtain,' غصّہ *gussa*, 'anger,' قصّہ *kissa*, 'a tale.'

Rem. a. بنفشہ *banafsha*, 'a violet,' توبہ *tauba*, 'repentance,' دفعہ *dafa*, 'time,' 'a class,' صرفہ *sarfa*, 'expenditure,' فاختہ *fākhta*, 'a

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[1] I use the term *Hindī* advisedly ; for Sanskrit, not having been a spoken language when Urdū sprung into existence, could only have furnished words to it through the Hindī.

[2] Words like *mansā, dayā, jachā, kirpā, sobhā*, etc., belong, not to Urdū, but to Hindī. Such words were commonly used by the older writers, but are rarely found in modern authors, and even the older writers generally used them under peculiar circumstances, just as an English novelist, the scene of whose novel is laid in Cornwall, for example, might introduce something of the Cornish dialect into his work.

dove,' لاشه *lāsha*, ' a corpse,' and a few more, are exceptions; as are also all such Arabic nouns as have *s* affixed to the masculine to form the feminine, ملكه *malika*, ' queen,' from ملك *malik*, ' king,' والِدَه *wālida*, ' mother,' from والِد *wālid*, ' father.'

Rem. 1. Final *s* (masculine) is frequently changed into ١, and *vice versâ*: e.g. راجه *rāja*, for راجا *rājā*, ' a king;' آگره *āgra*, for آگرا *āgrā*, ' Agra.'

4). All nouns terminating in the syllable پن *pan*: e.g. الّوپن *ullū-pan*, ' owlishness,' کمینه‌پن *kamīnapan*, ' meanness,' لڑکپن *laṛak-pan*, ' childishness,' ' childhood.' Such words are all abstract substantives.

5). Arabic verbal nouns of the measure اِفعال *if'āl*, in which the two *alifs* (the first and fourth letters) are servile and constant: e.g. اِحسان *ehsān*, ' a kindness,' اِقبال *ikbāl*, ' good fortune,' اقرار *ikrār*, ' avowal,' اِنکار *inkār*, ' denial.'

Rem. The few exceptions are اِجلاس *ijlās*, ' a sitting,' اِدبار *idbār*, ' turning back,' اِصلاح *islāh*, ' correction,' اِکراه *ikrāh*, ' aversion,' اِلحاح *ilhāh*, ' solicitation,' اِمداد *imdād*, ' assisting,' اِیراد *īrād*, ' adducing,' and a few more words that end in ت *t* or ١— *ā*, which are common feminine terminations in Arabic nouns.

6). Arabic verbal nouns of the measure تَفَعُّل *tafaʿʿul*, in which the first letter (ت *t*) is servile and characteristic, and the third is marked with *tashdīd*: e.g. تَرَدُّد *taraddud*, ' vacillation,' تَکَبُّر *takabbur*, ' haughtiness.'

Rem. The exceptions are تَوَجُّه *tawajjuh*, ' regard,' تَوَضُّو *tawazzū*, ' performing ablution before prayer,' تَوَقُّع *tawakkuʿ*, ' expectation,' تَمَنَّا *tamannā*, ' wish,' and all nouns ending in ی— *ī*, as تَسَلّی *tasallī*, ' consolation,' تَرَقّی *tarakkī*, ' advancement.'

7). Arabic verbal nouns of the measure تَفَاعُل *tafāʿul*, in which the first and third letters are servile and constant:

e.g. تَدَارُك *tadāruk,* 'calling to account,' تَفَاوُت *tafāwut,* 'difference.'

Rem. تَوَاضُع *tawāżu',* 'civility,' is an exception; so also are all nouns ending in ـِي ـ *ī,* as تَحَاشِي *taḥāshī,* 'exception.'

8). All Arabic verbal nouns of the measure اِنْفِعَال *infiʿāl,* in which the first, second, and fifth letters are servile and constant: *e.g.* اِنْصِرَام *insirām,* 'ending,' 'ceasing,' اِنْفِصَال *infiṣāl,* 'decision.'

9). Arabic verbal nouns of the measure اِفْتِعَال *iftiʿāl,* in which the first, third, and fifth letters are servile and constant: *e.g.* اِخْتِصَار *ikhtiṣār,* 'abridgment,' اِلْتِمَاس *iltimās,* 'petition.'

Rem. There are a few exceptions, as اِحْتِيَاج *iḥtiyāj,* 'necessity,' اِحْتِيَاط *iḥtiyāṭ,* 'careful guarding,' اِصْطِلَاح *iṣṭilāḥ,* 'a conventional term,' اِطِّلَاع *iṭṭilāʿ,* 'announcement' (in which word, as also in that preceding it, the characteristic ت is assimilated to the preceding letter; see § 105, viii. *Rem.*), اِعْتِرَاض *iʿtirāż,* 'objection,' and a few words ending in *ā* or *t,* as اِبْتِدَا *ibtidā,* 'beginning,' اِلْتِفَات *iltifāt,* 'attention.'

10). Arabic verbal nouns of the measure اِسْتِفْعَال *istifʿāl,* in which the first three letters are servile and characteristic, and the sixth letter also is servile: *e.g.* اِسْتِغْفَار *istiġfār,* 'begging forgiveness,' اِسْتِعْمَال *istiʿmāl,* 'use.'

Rem. The exceptions are اِسْتِعْدَاد *istiʿdād,* 'capacity,' اِسْتِكْرَاه *istikrāh,* 'aversion,' اِسْتِمْدَاد *istimdād,* 'begging help,' اِسْتِدْعَا *istidʿā,* 'supplication,' اِسْتِرْضَا *istirżā,* 'seeking to please.'

11). Arabic nouns of place and time of the measures مَفْعَل *mafʿal* and مَفْعِل *mafʿil,* in which the first letter is characteristic: *e.g.* مَصْدَر *maṣdar,* 'the source' (of any thing), مَسْكَن *maskan,* 'habitation,' مَقَام *maḳām* and مَكَان

makān, 'halting, or dwelling place,' مَشْرِق *mashrik*, 'rising place' (of the sun), مَغْرِب *magrib*, 'setting place' (of the sun).

Rem. The principal exceptions are: مَجَال *majāl*, 'scope,' 'power,' مَحْشَر *mahshar*, 'a place of gathering,' مَحْضَر *mahzar*, 'royal presence,' مَحْفِل *mahfil*, 'a place of meeting,' مَجْلِس *majlis*, 'a place of sitting,' مَسْجِد *masjid*, 'a mosque,' مَنْزِل *manzil*, 'a halting place.'

12). Arabic *nomina instrumenti* of the measure مِفْعَل *mif'al*, in which the first letter is characteristic, *e.g.* مِنْبَر *mimbar*, 'a pulpit,' مِصْقَل *miskal*, 'a furbishing instrument.'

Rem. مِنْخَر *minkhar*, 'a nostril,' is perhaps the only exception.

28. Feminine by form are:

1). Arabic nouns ending in *ā* : *e.g.* بَقَا *bakā*, 'duration,' بَلَا *balā*, 'evil'; and all Hindī diminutives ending in یا *iyā*, as چِڑِیا *chiryā*, 'a bird,' پُھرِیا *phuriyā*, 'a pimple.'

Rem. Not a few Arabic nouns ending in *ā* are masculine, but those that are feminine are far more numerous.

2). Arabic nouns ending in ت *t* : *e.g.* اُلْفَت *ulfat*, 'familiarity,' عِزَّت *'izzat*, 'honour;' as also Persian abstract nouns formed by dropping the final ن of the Infinitive : *e.g.* رَفْت *raft* (from رَفْتَن) 'going,' گُفْت *guft* (from گُفْتَن), 'speaking.'

Rem. The exceptions in the first case are very few : *e.g.* ثُبُوت *subūt*, 'confirmation,' شَرْبَت *sharbat*, 'a drink,' وَقْت *wakt*, 'time,' خِلْعَت *khil'at*, 'a robe of honour,' یَاقُوت *yākūt*, 'a ruby,' and perhaps a few more. The rule does not apply to Hindī nouns, nor indeed to any other Persian nouns than the class mentioned.

3). All nouns terminating in the syllable ہَٹ *hat* or

وت *wat*, preceded by the long vowel *ā*: e.g. گھبراہت
ghabrāhaṭ, 'perturbation,' بناوت *banāwat*, 'invention,'
'fabrication.'

Rem. The affixes *āhaṭ* and *āwat* help to form a large class of abstract
substantives. In the Dakhinī dialect these affixes take the form *āṭ*:
e.g. گھبراٹ *ghabrāṭ*.

4). Persian nouns (chiefly, if not all, abstract sub-
stantives) ending in the syllable ش= *ish*; as دانش *dānish*,
'wisdom,' نالِش *nālish*, 'complaint.'

Rem. بالِش *bālish*, 'a pillow,' is perhaps the solitary exception. It
may here be observed that *sh*, simply, is not a feminine termination
in Urdū.

5) Nouns ending in ی= *ī*: e.g. روٹی *roṭī*, 'bread,'
صراحی *surāhī*, 'a gugglet,' ہڈّی *haḍḍī*, 'a bone.'

Rem. پانی *pānī*, 'water,' جی *jī*, 'life,' دہی *dahī*, 'curdled milk,'
گھی *ghī*, 'clarified butter,' موتی *motī*, 'a pearl,' ہاتھی *hāthī*, 'an
elephant,' and a few other words are exceptions.[1] Relative adjectives,
as دھوبی *dhobī*, 'a washerman,' خزانچی *khazānchī*, 'a treasurer,' are
of course masculine by signification

6). Abstract nouns formed by dropping the characteristic

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[1] These words are masculine or neuter in Sanskrit, and, as a general rule, such
words are masculine in Hindī. There are numerous exceptions though. e.g. *āg*,
'fire,' *tārā*, 'star,' *bhāph*, 'steam,' 'vapour' (=S. *vashpa*, m.), *deh*, 'the body,' etc.
Mr. Dowson, however (Urdū Grammar, p. 22), writes as though the rule were of
universal application, and applied equally to words derived from the Arabic also.
He says, "Sanskrit and Arabic scholars should bear in mind that words borrowed
from those languages retain their original gender; masculines and neuters being
masculine, and feminines remain (sic) feminine in Hindūstānī." We were not aware
before of there being a neuter gender in Arabic; and as regards the derivatives from
that language we can adduce examples by the score in which Arabic feminines have
been changed to masculines in Urdū and *vice versâ*; here are a few *af'a*, 'viper,'
jahannam, 'hell,' *khamr*, 'wine,' *shams*, 'the sun,' *sahrā*, 'desert,' *'asā*, 'staff,' *nafs*,
'soul,' etc., not to speak of the long list of verbal nouns in which Urdū changes the
feminine termination ة of the Arabic into the masculine ہ— *a*; as *muhāwara*, 'idiom.'

syllable نا *nā* of the Infinitive; *e.g.* مارنا مار *mār* (from
mārnā), 'beating,' لوُٹ *lūṭ* (from لوُٹنا *lūṭnā*), 'plunder,'
چھاپ *chhāp*, 'printing,' 'impression,' سمجھ *samajh*, 'un-
derstanding,' رگڑ *ragar*, 'rubbing,' 'friction.'

Rem. The exceptions are کھیل *khel*, 'play,' نوچ *noch*, 'scratch,'
دھکیل *dhakel*, 'shove,' نچوڑ *nichor*, 'extract,' ناچ *nāch*, 'dance,' رنگ *rang*,
'colour,' and a few more.

7). Arabic verbal nouns of the measure تفعیل *tuf'īl*,
in which the first and fourth letters are servile and
characteristic; *e.g.* ترغیب *targīb*, 'exciting desire,' تسکین
taskīn, 'consolation,' تعمیل *ta'mīl*, 'execution' (of an
order).

Rem. تعویذ *ta'wīẕ*, 'an amulet,' is perhaps the only exception.

8). Arabic *nomina instrumenti* of the measure مِفعال
mif'āl, in which the first and fourth letters are servile
and characteristic: *e.g.* مِقراض *mikrāẕ*, 'scissors,'
minkār, 'a bird's beak,' میزان *mīzān*, 'a balance.'

Rem. a. The exceptions are مِنشار *minshār*, 'a hand-saw,' مِسمار
mismār, 'a peg or nail,' معیار *mi'yār*, 'a touchstone,' 'an assay-balance.'

Rem. b. The following twenty-one letters of the alphabet are femi-
nine, viz. ط ,ژ ,ز ,ژ ,ر ,ذ ,ڈ ,د ,خ ,چ ,ج ,ث ,ٹ ,ت ,ٹ ,ب ,
ظ ,ف ,و ,د ,ي.

Rem. c. The words بلبل *bulbul*, جان *jān*, 'life,' فکر *fikr*, 'thought,'
are masculine or feminine, but the latter is generally considered correct
in Northern India.

Rem. d. Generic nouns (اِسم جِنس *ism jins*) are either masculine or
feminine, and apply equally to both sexes; *e.g.* چیل *chīl*, 'a kite,' is
feminine; هرن *haran* or *hiran*, is masculine. In some cases, however,
the terminations *ā, ī* are added to such nouns to distinguish the sex:
e.g. هرنا *harnā*, 'a buck,' هرنی *harnī*, 'a doe.' The word آدمی *ādmī*,

'a human being,' though properly a generic noun, and hence applicable to females as well as males, is rarely treated as a feminine by Mohammadans; where a Hindū might say اچّھی آدمی *achchhī ādmī,* 'a good woman,' a Musalmān would say, اچّھی عَورت *achchhī 'aurat.*

29. The gender of compounds is generally determined by the latter part of the compound : *e.g.* شكارگاہ *shikār-gāh,* 'a hunting-ground,' شَہرپناہ *shahr-panāh,* 'a wall of defence round a town,' are feminine, because the words گاہ *gāh* and پناہ *panāh* are feminine. There are exceptions however; as پائےگاہ *pā'e-gāh,* 'dignity,' قِبلہگاہ *kibla-gāh,* 'an object of reverence,' 'father,' نوشدارُو *nosh-dārū,* 'medicine,' 'a draught.'

FORMATION OF FEMININES FROM MASCULINES.

30. The most common termination used to form feminines from masculines is ی -- *ī.* If the masculine end in a consonant, this termination is merely added to it; as

براہمن *brāhman,* 'a Brāhman,	براہمِنی *brāhmanī,* 'a Brāhman woman.'
اہیر *ahīr,* 'a cowherd,'	اہیری *ahīrī,* 'a woman of the Ahīr caste.'
پٹھان *paṭhān,* 'a Pathān,'	پٹھانی *paṭhānī,* 'a woman of the Paṭhān race.'

If the masculine end in *ā* or *a* (ہ--), these terminations are changed into *ī* for the feminine : *e.g.*

لڑکا *laṛkā,* 'a boy,'	لڑکی *laṛkī,* 'a girl.'
گھوڑا *ghorā,* 'a horse,'	گھوڑی *ghorī,* 'a mare.'
بَندہ *banda,* 'a male slave,'	بَندی *bandī,* 'a female slave.'
شاہزادہ *shāh-zāda,* 'a prince,'	شاہزادی *shāh-zādī,* 'a princess.'

31. Other common feminine affixes are ‍ـَن‌ *an* or *in*,
نِي *nī*, and ‍ـانِي *ānī*, which are all used in the case of
rational beings (chiefly with nouns denoting *caste*, *trade*,
occupation, etc.), and the last two in the case of irrational
animals also. In the application of these the following .
rules are to be observed:

1). If the masculine end in a consonant, the affixes are
merely added: *e.g.*

سُنار *sunār*, 'a goldsmith,' { سُنارَن *sunāran*, } 'a goldsmith's wife.'
{ سُنارْنِي *sunārnī*, }

كُمْهار *kumhār*, 'a potter,' { كُمْهارَن *kumhāran*, } 'a potter's wife.'
{ كُمْهارْنِي *kumhārnī*, }

شِیر *sher*, 'a tiger,' شِیرْنِي *shernī*, 'a tigress.'

اُونٹ *ūnṭ*, 'a male camel,' اُونٹْنِي *ūnṭnī*, 'a female camel.'

مِہْتَر *mĕhtar*, 'a sweeper or مِہْتَرانِي *mĕhtarānī* (vulg. *mĕhtrānī*), 'a
scavenger.' *mĕhtar's* wife.'

2). If the masculine end in a long vowel preceded by
any consonant except ي *y*, the vowel is generally dropped
before the affixes are added, and a long *maʿrūf* vowel in
a monosyllabic masculine noun shortened: *e.g.*

دُلْہا *dulhā*, 'a bridegroom,' دُلْہِن *dulhan*, 'a bride.'

بَرِیٹْہا *barethā*, 'a washerman,' بَرِیٹْہِن *barethan*, 'a washerwoman.'

كُنْجِرا *kunjrā*, 'a greengrocer,' كُنْجِرَن *kunjran*, 'a greengrocer's
wife.'

دھوبِي *dhobī*, 'a washerman,' دھوبِن *dhobin* or *dhoban*, 'a washer-
woman.'

مالِي *mālī*, 'a gardener,' مالِن *mālin*, 'a gardener's wife.'

ہاتھِي *hāthī*, 'a male elephant,' ہَتھْنِي *hathnī*, 'a female elephant.'

كھَتْرِي *khatrī*, 'a man of the Khatrī كھَتْرانِي *khatrānī*, 'a Khatrī's wife
caste,' or daughter.'

مامُو *māmū,* 'a maternal uncle,' مُمانِي *mumānī,* 'a maternal uncle's wife.'

مُلّا *mullā,* 'a doctor or school-master,' مُلّانِي *mullānī,* 'a mullā's wife.'

Rem. In the word *mumānī* (for *mamānī*) the influence of final *ū* in the masculine is sufficient to change the first vowel from *a* into *u*. In some instances final *ū* of the masculine is not dropped in the feminine: *e.g.* تَتُّوانِي *ṭaṭwānī* (for *ṭaṭū'ānī*), from تَتُّو *ṭaṭṭū,* 'a stallion pony.'

3). If the termination of the masculine be *ā* preceded by *y* (يا *yā*), or *ī* preceded by *hamza* (ئِي *'ī,'* in which case a long vowel precedes), *ā* in the first is not dropped, and in both cases the affix *an* or *in* is changed to یَن *yan* or ئِن *'in*: *e.g.*

بَنِیا *baniyā,* 'a corn-seller,' { بنیایَن *baniyāyan,* / بنیائِن *baniyā'in,* } 'a *baniyā's* wife.'

نائِی *nā'ī,* 'a barber.' { نایَن *nāyan,* / نائِن *nā'in,* } 'a barber's wife.'

Rem. The above affixes are all derived from the Sanskrit affix आनी *ānī,* (*e.g.* इन्द्राणी *indrānī,* 'the wife of Indra'). Of the two forms *an* and *in* of the first affix, the latter is more commonly used in towns, and by Musalmāns. This affix is also added to Arabic nouns to form the names of women; *e.g.* امیرن *Amīran,* نصیبن *Naṣīban,* which are generally, though incorrectly, written امیرَا *Amīran,* نصیبَا *Naṣīban.*

32. Other masculines and feminines are:

راجا *rājā,* 'a king,' رانِی *rānī,* 'queen.'

نایَک *nāyak,* / نائِک *nā'ik,* } 'a youth,' etc. نایِکا *nāyikā,* / نائِکا *nā'ikā,* } 'a damsel,' etc.

بھائِی *bhā'ī,* 'brother,' • بہِن *bahin,* 'sister.'

خالُو *khālū,* 'a maternal uncle,' خالہ *khāla,* 'aunt.'

بیگ *bey,* 'lord,' 'prince,' بیگَم *begam,* 'lady,' 'princess.'

خاں *khān,* 'lord,' 'prince,' خانَم *khānam,* 'lady,' 'princess.'

The first of these is derived, through the Prākrit, from the Sanskrit *rājnī*, by elision of *j*; the second is taken intact from the Sanskrit, and is perhaps the only example in Urdū of a feminine so formed; the third is derived through the Prākrit from the Sanskrit *bhaginī*; the fourth is the regular Arabic feminine of *k͟hāl*, which is also in use, and of which *k͟hālū* is probably a corruption; the two last are borrowed (through the Persian) from the Turkish.

33. In many cases distinct words are used for the feminine: *e.g.*

باپ *bāp*, ' father,'	ماں *mān*, ' mother.'
سانڈ *sānd*, ' bull,'	گائے *gā'e*, ' cow.'

And the distinction of sex is occasionally indicated, as in Persian, by means of the words نر *nar*, ' male,' مادہ *māda*, ' female': *e.g.* شیرِ نر *sherĕ nar*, or نر شیر *nar sher*, ' a male tiger,' شیرِ مادہ *sherĕ māda*, ' a female tiger.'

Rem. The formation of Arabic feminines will be treated separately in the section on Persian and Arabic constructions.

2. NUMBER (عدد *'adad*).

34. Nouns have *two* numbers, the singular (واحد *wāḥid*), and the plural (جمع *jam'*). The nominative singular has no case-sign, but is always identical with the crude form of the noun. The formation of the plural depends on the termination and gender of the singular. The following rules may be laid down respecting it.

1). Masculines ending in a consonant, or in one of the long vowels و *ū* or *o*, ی *ī*, as also a few Hindī masculines ending in ا— *ā*, that are *proper names*, or nouns denoting *relationship*, *titles*, *professions*, etc., and Persian and

Arabic words with the same termination, remain un-
changed in the nominative plural: *e.g.*

گَھر *ghar,* 'a house,'	plural	گَھر *ghar.*
بِچّھو *bichchhū,* 'a scorpion,'	,,	بِچّھو *bichchhū.*
موتی *motī,* 'a pearl,'	,,	موتی *motī.*
چچا *chachā,* 'a paternal uncle,'	,,	چچا *chachā.*
لالا *lālā,* 'master,'	,,	لالا *lālā.*
راجا *rājā,* 'king,'	,,	راجا *rājā.*
دریا *daryā,* 'a river' (Pers.),	,,	دریا *daryā.*
صحرا *ṣaḥrā,* 'a desert' (Arabic),	,,	صحرا *ṣaḥrā.*

Rem. A few Arabic words ending in *ā* are exceptions : *e g.* ماجرا
mājarā, which is treated like Hindī masculines ending in *ā,* and has
for its nom. plural ماجری *mājare.*

2). Masculines ending in ا *ā* (with the exceptions
noticed above), or ـہ *a* (which is interchangeable with *ā*),
form the nominative plural by changing *ā,* or *a,* into ـے *e*:
e.g. لڑکے *larke,* 'boys,' from لڑکا *larkā,* 'a boy;' پردے *parde,*
'curtains,' from پردہ *parda,* 'a curtain or screen.'

Rem. a. One Hindī noun of relationship, namely, دادا *dādā,* 'a
paternal grandfather,' and a few Arabic nouns; as ماجرا *mājarā,*
'state,' 'incident,' also come under this rule. And as regards nouns
ending in ـہ *a,* it may be observed that the custom now appears to be
to retain the final *h* in *writing,* but to *pronounce* it like *e*: *e.g.* پردہ
(pronounced *parde*) 'curtains.'

Rem. b. The plural termination *e* corresponds to the plural termina-
tion *e* of the Prākrit, *vide* Lassen's Instit. Ling. Präk. p. 430.

3). Feminines ending in ـی *ī* form the nominative
plural by adding ـاں *ān* to the singular, the *fatḥa* of the

affix changing the letter of prolongation ي into the consonant *y* : *e.g.*

لَڑْكِي *larkī,* 'a girl,' plural لَڑْكِيَاں *larkiyāṅ,* 'girls.'

Rem. The termination *āṅ* corresponds to the Prākrit plural increment *o*, which is changed to *ā* and nasalized.

4). Feminines ending in any letter except ي— *ī* form the nominative plural by adding the termination یں— *eṅ* to the singular; as

عَوْرَت *'aurat,* 'a woman,' plural عَوْرتیں *'aurateṅ.*

كتاب *kitāb,* 'a book,'   ,,   کِتابیں *kitābeṅ.*

If the singular end in one of the long vowels ا— *ā,* و— *ū* or *o, hamza* is employed to enounce the initial vowel of the termination : *e.g.*

دوَا *dawā,* 'medicine,' plural دوائیں or دوائبن *dawā'eṅ.*

بو *bū* or *bo,* 'smell,'   ,,   بوئیں *bū'eṅ.*

جوْرُو *jorū,* 'wife,'   ,,   جوْرُوئیں *jorū'eṅ.*

ناؤ *nā'o,* 'a boat,'   ,,   ناویں *nā'o'eṅ* or *nāweṅ.*

If, however, the singular end in ه— *a,* or ـے *e,* these terminations are dropped before the plural affix is added : *e.g.*

فاخْته *fākhta,* 'a dove,'   plural فاخْتیں *fākhteṅ.*

دفْعه *daf'a,* 'time,' 'class,'   ,,   دفْعیں *daf'eṅ.*

گائے *gā'e,* 'a cow,'   ,,   گائیں or گائیں *gā'eṅ.*

رائے *rā'e,* 'opinion,'   ,,   رائیں or رائیں *rā'eṅ.*

Rem. a. The word *jorū* has for its plural جوْرُوَاں *jorū'āṅ* as well as the regular *jorū'eṅ*; and a few other words ending in *ū* or *o* perhaps never occur in the plural : *e.g.* بالُو *bālū,* 'sand,' دارُو *dārū,* 'liquor,' کُو *kū,* 'a street,' سُو *sū,* 'direction,' هجو *hajo,* 'satire,' ترازُو *tarāsū,* 'a pair of scales.' As exceptions to the rule we may note the class of

feminine diminutives which end in يا ‒يـ *iyā*; as چِرِّيَا *chiṛiyā*, 'a bird,' بُرّهِيَا *buṛhiyā*, 'an old woman,' پُهرِّيَا *phuṛiyā*, 'a pimple;' these take the plural forms of the feminines from which they are derived : *e.g.* چِرِّيَاں *chiṛiyāṅ* (= pl. of *chiṛī*), بُرّهِيَاں *buṛhiyāṅ* (= pl. of *buṛhī*).

Rem. b. The plural affix *eṅ*, like the preceding affix *āṅ*, corresponds to the Prākrit affix *o*, which is frequently changed to *e* in the Prākrit dialects.

Rem. c. Dissyllables with a short vowel in the first syllable, and *fatḥa* (*a*) in the second, generally drop the *fatḥa* when, in the course of inflection or derivation, a syllable is added beginning with a vowel : *e.g.* جگهیں *jagheṅ*, plural of جگه *jagah*, 'a place.'

3. DECLENSION (تَصْرِيف *taṣrīf*, or گَرْداں *gardāṅ*).

35. Strictly speaking there is no such thing as declension in Urdū; the cases are formed by means of certain adverbs (called حَرُوفِ مَعْنَوِي *ḥurūfĕ ma'nawī*, 'significant particles,' by the native grammarians), which are placed *after* the noun, and hence termed postpositions.

36. The cases (حَالَتِں *ḥālāt*), as generally given in Hindūstānī grammars, are eight in number; namely, the Nominative, Agent, Genitive, Dative, Accusative, Ablative, Locative, and Vocative. In reality, however, there are but *two* cases; viz. the crude form or *Nominative*, and the oblique form, or that to which the postpositions are added, and which Dr. Caldwell happily terms the *Formative*.

Rem. Most Urdū grammarians, ignoring all grammatical forms save those of the Arabic and Persian, recognise but *three* cases; viz. the Nominative and Agent (حَالَتِ فَاعِلِي *ḥālatĕ fā'ilī*, or فَاعِل *fā'il*), the Genitive (حَالَتِ اِضَافَت *ḥālatĕ iẓāfat*), and the Dative-Accusative (حَالَتِ مَفْعُولِي *ḥālatĕ maf'ūlī*, or مَفْعُول بِہ *maf'ūl bih*). The Ab-

lative and Locative they term جَرّورو مَجْرُور *majrūr o jārr*, 'the attracted and the attracting' (*i.e.* the *object attracted* and the *preposition attracting it*); and the Vocative they call نِدا و مُنادیٖ *nidā o munādā*, 'the calling and the called.'

37. The postpositions which are used in lieu of case-endings are:

نِ *ne*, 'by,' for the Agent, sing. and plural.

کٖ *kā*, 'of,' etc. ,, Genitive, ,,

کو *ko*, 'to,' 'for,' ,, Dative, ,,

سِ *se*, 'from,' 'with,' 'by,' ,, Ablative, ,,

میں *meṅ*, *par* or *pa*, 'in,' 'on,' پر or پ ,, Locative ,,

38. The singular nominative, as we have already observed, has no postposition added to it, but is always identical with the crude form of the noun.

The postposition of the agent case is derived from the affix *na*[1] of the Sanskrit instrumental case (singular), to which it was no doubt at first understood to correspond in use and signification; but according to the conception of those who now employ it, it is nothing more than a mere sign to distinguish the subject or agent of a transitive verb in the tenses formed with the passive participle (§§ 183, 188).

The genitive case is simply an adjective, formed by means of an adjective affix (see § 42).

The accusative case, strictly speaking, does not exist in Hindī and Urdū; its place is supplied by the nominative (which we shall call *the direct object*), or by the dative, in which case the postposition *ko* is not to be translated into English.

The vocative case takes no postposition, but a variety of interjections may be prefixed to it.

[1] For the derivation of the other postpositions see the section on Prepositions and Postpositions.

Rem. a. The force of the dative is occasionally expressed by the postpositions تَئِیں *ta'īṅ,* 'to,' and لِیۓ *lī'e* or واسطے *wāste,* 'for the sake of,' 'for,' together with the genitive they govern : *e.g.* باپ کے بَاپِي کے لِیۓ *bāp-ke ta'īṅ* (= باپ کو *bāp ko*), 'to the father ;' بَھائِي کے لِیۓ *bhā'ī-ke lī'e,* 'for (my) brother.' Other obsolete forms of the ablative postpositions, which occur in the older writings, are سِیں *seṅ,* سوں *soṅ,* سِتِي *sitī;* and in some grammars تَک *tak* (تَلَک *talak*) also is given as a postposition of the locative case, but as this particle never signifies 'in,' 'on,' but simply indicates motion towards and arrival at an object, the Urdū grammarians rightly regard it as a distinct postposition governing the inflected form of a noun. Instead of تَک *tak* the postpositions توڑِي *torī* and تَئِیں *ta'īṅ,* 'till,' 'up to,' are occasionally found in the older writings, but are now obsolete.   •

' *Rem. b.* Two postpositions (generally those of the ablative and locative cases) are frequently used together : *e.g.* گھر میں سے *ghar-meṅ-se,* 'from within the house,' بَیل پر سے *bail-par-se,* 'from upon the ox.'   In such cases the first is regarded by some of the native grammarians as a noun governing the preceding noun in the genitive.

39. The form assumed by a noun before it takes a postposition after it (whether that postposition be expressed or understood) is generally termed the *oblique form.* We prefer calling it, with Dr. Caldwell, the *Formative.* In constructing the Formative the following cases arise :

1). If the nominative singular end in any letter except the masculine terminations ا۔ *ā* and ه۔ *a* (§ 33, 2), the Formative singular is identical with the nominative, and the Formative plural is obtained by *adding* the termination وں— *oṅ* to the singular : *e.g.* nom. sing. گھر *ghar,* 'a house,' Formative singular گھر *ghar,* Formative plural گھروں *gharoṅ.* In the vocative plural the nasal *n* of the termination *oṅ* is dropped, *c.g.* گھرو *gharo,* 'O houses.'

2). If the nom. sing. end in ‍ا‍ـ *ā* or ‍ه‍ـ *a* (§ 33, 2), the Formatives are obtained by *changing* these letters into ‍ی‍— *e* for the singular, and ‍وں‍— *oṅ* for the plural: *e.g.* nom. sing. گھوڑا *ghorā*, 'a horse,' singular Formative گھوڑی *ghore*, plural Formative گھوڑوں *ghoroṅ*; nom. sing. غُصّہ *guṣṣa*, 'anger,' sing. Form. غُصّے *guṣṣe*, plural Form. غُصّوں *guṣṣoṅ*. But nouns which are the names of living beings do not inflect: *e.g.* گھسیٹا *Ghasīṭā*, Formative گھسیٹا *Ghasīṭā*.

Rem. a. According to some native grammarians *no proper name* should be inflected; hence we find in the *Ḳawā'id̤ Urdū*, Part III., جمنا کے کہنے سے وُہ دریا سمجھا جائیگا جو دِہلی متھرا آگرہ کے نیچے بہتا ہَے *jamnā-ke kahne-se woh daryā samjhā-jā'egā jo dehlī mathurā āgra-ke nīche bahtā hai*, 'By mentioning the Jamnā that river will be understood which flows by (*lit.* under) Dehlī, Mathurā, and Āgra.'

Rem. b. The Formative is originally, as Dr. Trumpp suggests (Sindhī Gram. p. 123), the Prākrit Genitive. This is not very clear in the singular, but the termination *oṅ* of the Formative plural is evidently the termination *āṇa* or *ūṇa* of the Prākrit genitive plural, and in the case of the pronouns the identity is unmistakeable.

40. All nouns then may be arranged in two classes or declensions, corresponding to the two forms of the Formative.

THE FIRST DECLENSION.

41. The first declension comprises *all* feminines, and masculines terminating in any letter except (original) ‍ه‍ـ *a*; those ending in ‍ا‍ـ *ā*, however, are Persian or Arabic words, or Hindī nouns of relationship, etc. (§ 33, 1); *e.g.*

1). گَھر *ghar,* 'a house' (masc.).

SINGULAR.	PLURAL.

Nom.   گَھر *ghar,* 'a house.'   گَھر *ghar,* 'houses.'

Formative گَھر *ghar.*   گَھروں *gharon.*

Agent.   گَھرنے *ghar-ne,* 'by a house.'   گَھروں نے *gharon-ne,* 'by houses.'

Gen.   گَھر کا *ghar-kā,* 'of a house.'   گَھروں کا *gharon-kā,* 'of houses.'

Dat.   گَھر کو *ghar-ko,* 'to a house.'   گَھروں کو *gharon-ko,* 'to houses.'

Acc.   { گَھر *ghar,* / گَھر کو *ghar-ko,* } 'a house.'   گَھر *ghar,* / گَھروں کو *gharon-ko,* 'houses.'

Abl.   گَھرسے *ghar-se,* 'from, with,   گَھروں سے *gharon-se,* 'from houses.'
by, a house.'

Loc.   گَھرمیں-پر *ghar-men, -par,* ' in,   گَھروں میں *gharon-men,* 'in houses.'
on, a house.'

Voc.   أَي گَھر *ai ghar,* 'O house.'   أَي گَھرو *ai gharo,* 'O houses.'

2). چچا *chachā,* 'a paternal uncle.'

Nom.   چچا *chachā,* 'an uncle.'   چچا *chachā,* 'uncles.'

Form.   چچا *chachā.*   چچاؤں *chachā'on.*

Agent چچانے *chachā-ne,* 'by an uncle.'   چچاؤں نے *chachā'on-ne,* 'by uncles.'

Gen.   چچا کا *chachā-kā,* 'of an uncle.'   چچاؤں کا *chachā'on-kā,* 'of uncles.'
etc.   etc.   etc.   etc.   etc.   etc.

Rem. Like *chachā* are declined such Hindī nouns as راجا *rājā,* 'a king,' لالا *lālā,* 'a master,' as also Persian and Arabic nouns (masc.); *e.g.* دریا *daryā,* 'a river,' صَحرا *ṣaḥrā,* 'a desert.'

3.) موتی *motī,* 'a pearl' (masc.).

Nom.   موتی *motī,* 'a pearl.'   موتی *motī,* 'pearls.'

Form.   موتی *motī.*   موتیوں *motiyon* or *motī'on.*

Gen.   موتی کا *motī-kā,* 'of pearl.'   موتیوں کا *motiyon-kā,* 'of pearls.'
etc.   etc.   etc.   etc.

4). بِچّھُو *bichchhū,* ' a scorpion ' (masc.).

Nom.	بِچّھُو *bichchhū,* ' a scorpion.'	بِچّھُو *bichchhū,* ' scorpions.'
Form.	بِچّھُو *bichchhū.*	بِچّھُووں *bichchhū'oṅ.*
Agent	بِچّھُونے *bichchhū-ne,* ' by a scorpion.'	بِچّھُووں نے *bichchhū'oṅ-ne,* ' by scorpions.'

Rem. Final *ū* is occasionally shortened before the termination *oṅ* of the Formative plural is added; as آنْسُوں *āṅsu'oṅ* (for آنْسُووں *āṅsū'oṅ*); and if final ـو *ū* or *o* be preceded by ـا *ā*, it is frequently dropped in the Formative plural : *e.g.* گھاؤں *ghā'oṅ,* from گھاؤ *ghā'o,* ' a wound or sore.' On the same principle final *w* in such words as پاؤں *pāṅw,* ' a foot,' گاؤں *gāṅw,* ' a village,' etc., is frequently dropped in the Formative plural, and occasionally the preceding nasal also : *e.g.* پاؤں *pāṅoṅ* and پاؤں *pā'on,* for پانووں *pāṅwoṅ.* In the singular of such words moreover final *w* is often transposed and changed to *o,* and hence the singular form پاؤں *pā'oṅ,* ' a foot,' گاؤں *ga'oṅ,* ' a village,' the Formative plural of which has the same form by contraction.

5). رات *rāt,* ' night ' (fem.).

Nom.	رات *rāt,* ' night.'	راتیں *rāteṅ,* ' nights.'
Form.	رات *rāt.*	راتوں *rātoṅ.*
Gen.	رات کا *rāt-kā,* ' of night.'	راتوں کا *rātoṅ-kā,* ' of nights.'
	etc. etc. etc.	etc. etc. etc.

6). دوا *dawā,* ' medicine ' (fem.).

Nom.	دوا *dawā,* ' medicine.'	دوائیں *dawā'eṅ,* ' medicines.'
Form.	دوا *dawā.*	دواؤں *dawā'oṅ.*
Agent	دوانے *dawā-ne,* ' by the medicine.'	دواؤں نے *dawā'oṅ-ne,* ' by medicines.'
	etc. etc. etc.	etc. etc. etc.

7). بو *bo* or *bū*, ' smell' (fem.).

SINGULAR.

Nom. بو *bo* or *bū*, ' smell.' •　　　بوئیں *bo'eṅ* or *bū'eṅ*, ' smells.'

Form. بو *bo* or *bū*.　　　　　بووں *bū'oṅ*.

Rem. The few feminines ending in *e* and *a* (ـہ) not only drop those letters in the nominative plural, but also in the Formative plural : *e.g.* گاوں *gā'oṅ*, from گائے *gā'e*, ' a cow ;' فاختوں *fākhtoṅ*, from فاختہ *fākhta*, ' a dove.'

8). لڑکی *laṛkī*, ' a girl.'

Nom. لڑکی *laṛkī*, ' a girl.'　　　لڑکیاں *laṛkiyāṅ*, ' girls.'

Form. لڑکی *laṛkī*.　　　　لڑکیوں *laṛkiyoṅ* or *laṛkī'oṅ*.

Rem. a. Feminine diminutives, such as چڑیا *chiṛiyā*, ' a bird,' پھُڑیا *phuṛiyā*, ' a small boil,' drop the final *ā* in the Formative plural (as in the plur. nom.), and so have the same plural forms as feminines ending in *ī* : *e.g.* nom. pl. چڑیاں *chiṛiyāṅ*, ' birds,' Form. pl. چڑیوں *chiṛiyoṅ*.

Rem. b. A noun terminating in nasal *n* is declined in the singular just as if the nasal were not present, but the nasal is dropped in the plural.

THE SECOND DECLENSION.

42. The second declension comprises all masculine (Hindī) nouns ending in ‍ا *ā* (except such as denote *relationship, titles, professions*, etc.) and all masculines ending, in ـہ *a* : *e.g.*

1). لڑکا *laṛkā*, ' a boy.'

Nom.	لڑکا *laṛkā*, ' a boy.'	لڑکے *laṛke*, ' boys.'
Form.	لڑکے *laṛke*.	لڑکوں *laṛkoṅ*.
Agent	لڑکے نے *laṛke-ne*, ' by a boy.'	لڑکوں نے *laṛkoṅ-ne*, ' by boys.'
Voc. {	لڑکے *laṛke*, ' boy !' أَي لڑکے *ai laṛke*, ' O boy !'	لڑکو *laṛko*, ' boys !' أَي لڑکو *ai laṛko*, ' O boys !'

2). پَرْدَه *parda.* 'a curtain.'

SINGULAR.

Nom. پَرْدَه *parda,* 'a curtain.'   پَرْدٖي *parde,* 'curtains.'

Form. پَرْدٖي *parde*   پَرْدوں *pardoṅ.*

Rem. a. According to the present custom of writing such words as end in ه — *a,* the Formative singular is identical, in writing, with the nominative: *e.g.* پَرْدَه, pronounced *parde.*

Rem. b. A few masc. Arabic nouns also, as ماجَرا *mājarā,* 'incident,' 'circumstance,' نَشا *nashā,* 'intoxication,' belong to this declension.

Rem. c. Nasal *n* at the end of words is retained in the singular, as also in the nominative plural, but dropped in the Formative plural: *e.g.* nom. sing. بَنِيَاں *baniyāṅ,* 'a merchant,' Form. sing. بَنِيے *baniyeṅ,* nom. pl. بَنِيے *baniyeṅ,* Form. pl. بَنِيوں *baniyoṅ.*

Rem. d. Words ending in يَه *ya,* as پايَه *pāya,* 'the foot or leg' (of a thing), كِرايَه *kirāya,* 'hire,' 'rent,' may follow the general rule, or change ي *y* into *hamza* in the Form. sing.: *e.g.* پايے *pāye* or پائے *pā'e,* كِرايے *kirāye* or كِرائے *kirā'e.* In the plural, however, the rule is generally observed. Similarly from رويَه *rūpaya* are formed رويے *rūpa'e* or رويٖي *rūpai;* and from رُپَيَه *rupaya* the forms رُپے *rupa'e* or رُپٖي *rupai.* It is a mistake to derive these forms from رويِيَه *rūpiya,* and call them irregular.

The Genitive (مُضَاف اِلَيه).

43. The Genitive, as has been remarked before, is formed by means of an *adjective affix* (کا *kā* = Prākrit को *ko* = Sanskrit क *ka*), and is a real adjective, changing its termination so as to agree with its governing noun (the مُضَاف), just as the Hindī adjective ending in ا— *ā* does.

Rem. The Persian genitive construction is also used in Urdū, and it is a noteworthy fact that the relation of the governed to the governing

noun is expressed in the same manner as that of a noun to the adjective qualifying it (see *Persian Constructions*, § 76).

III. THE ADJECTIVE (اِسْم صِفَت).

44. The adjective generally precedes the noun it quali-fies, and, unless it end in ‍ا— *ā*, and be derived from the Hindī, is indeclinable: *e.g.* سفید گَھوْرا *safed ghorā*, ‘a white horse;’ سفید گَھوْرِي *safed ghorī*, ‘a white mare;’ سفید گَھوْرے *safed ghore*, ‘white horses.’

45. Adjectives (not Persian or Arabic) which end in ‍ا— *ā* (the masc. termination), are declined in the singular like nouns of the Second Declension, and form the nom. pl. in the same way; but the Formative pl. is identical with that of the singular. The feminine is formed by changing the termination ‍ا— *ā*, of the masc. into ‍ي— *ī*, and is not altered for case or number: *e.g.*

<table>
<tr><th colspan="4">SINGULAR.</th></tr>
<tr><th colspan="2">Masculine.</th><th colspan="2">Feminine.</th></tr>
<tr><td>Nom.</td><td>اچّھا *achchhā*, ‘good.’</td><td>اچّھِي *achchhī*.</td><td></td></tr>
<tr><td>Form.</td><td>اچّھے *achchhe*.</td><td>*achchhī*.</td><td></td></tr>
</table>

<table>
<tr><td>Nom.</td><td>اچّھے *achchhe*.</td><td>اچّھِي *achchhī*.</td></tr>
<tr><td>Form.</td><td>اچّھے *achchhe*.</td><td>اچّھِي *achchhī*.</td></tr>
</table>

The genitive is similarly declined: *e.g.*

<table>
<tr><th colspan="3">SINGULAR.</th></tr>
<tr><td>Nom.</td><td>گھرکا *ghar-kā*, ‘of the house,’
‘household.’</td><td>گھرکِي *ghar-kī*.</td></tr>
<tr><td>Form.</td><td>گھرکے *ghar-ke*.</td><td>گھرکِي *ghar-kī*.</td></tr>
<tr><th colspan="3">PLURAL.</th></tr>
<tr><td>Nom.</td><td>گھرکے *ghar-ke*.</td><td>گھرِکِي *ghar-kī*.</td></tr>
<tr><td>Form.</td><td>گھرکے *ghar-ke*.</td><td>گھرِکِي *ghar-kī*.</td></tr>
</table>

Examples: اچّها آدمي achchhā ādmī, ' a good man,' dat. sing. اچّهے آدمي كو achchhe ādmī ko, 'to a good man;' nom. pl. اچّهے آدمي achchhe ādmī, 'good men,' abl. pl. اچّهي آدميوں سے عَورت achchhe ādmiyoṅ se, 'from good men:' اچّهي عَورت achchhī 'aurat, ' a good woman,' dat. sing. اچّهي عَورت كو achchhī 'aurat ko, ' to a good woman.' nom. pl. اچّهي عَورتيں achchhī 'aurateṅ, 'good women;' موهن كا گهوڑا mohan-kā ghoṛā, 'Mohan's horse,' loc. sing. موهن كے گهوڑے پر mohan-ke ghoṛe par, 'on Mohan's horse,' nom. pl. موهن كے گهوڑے mohan-ke ghoṛe, 'Mohan's horses,' dat. pl. موهن كے گهوڑوں كو mohan-ke ghoṛoṅ ko, 'to Mohan's horses.'

Rem. a. One Persian adjective ending in ‍ا – ā, viz. جُدا judā, 'separate,' and one Arabic, فُلانا fulānā (for فُلانه), 'certain,' are similarly declined.

Rem. b. If a masculine noun is qualified by several adjectives capable of inflection, they are all declined in the same way: *e.g.* بڑے كالے bare kāle ghoṛe, 'large black horses.' And if the adjective be a compound word, the latter part of which is itself an adjective or participle determining a preceding substantive, this last is declined so as to agree with the noun qualified by the compound adjective: *e.g.* ٹوپي پهٹے لڑكے ṭopī-phaṭe laṛke, 'the boys with torn caps' (*lit.* ' the cap-torn boys'), دوپٹّا پهٹي لڑكي dupaṭṭā-phaṭī laṛkī, ' the girl with a torn veil or mantle.'

Rem. c. If final ā of an adjective be nasalized, the nasal does not affect its declension, but is retained in all the cases: *e.g.* باياں هاتهـ bāyāṅ hāth, 'the left hand,' باييں هاتهـ كو (or بائيں) bāyeṅ (or bā'eṅ) hāth-ko, ' to the left hand,' بائيں طرف ba'īṅ ṭaraf, 'the left side.'

Rem. d. The adjective occasionally follows the noun it qualifies. This is especially the case if the attribute is to be emphasized or brought prominently to notice. In the older writings, moreover, femi-

nine adjectives following the nouns they qualify sometimes take the plural termination of substantives; as راتیں بھاریاں *rāteṅ bhāriyāṅ,* 'heavy or wearisome nights;' کوٹھریاں بہت أونچیاں *koṭhriyāṅ bahut ūṅchiyāṅ,* 'very lofty rooms;' but this construction is now obsolete.

46. A few Persian adjectives ending in ه— *a* are de-•clined like Hindī adjectives ending in *ā*; but as a rule such adjectives are indeclinable. The following are the most important of those that inflect : بیچاره *be-chāra,* 'helpless,' 'poor,' تازه *tāza,* 'fresh,' حرامزاده *harām-zāda,* 'base-born,' 'rascally,' دیوانه *dīwāna,* 'mad,' 'insane,' رانده *rānda,* 'rejected,' شرمنده *sharminda,* 'ashamed,' 'bashful,' کمینه *kamīna,* 'mean,' گنده *ganda,* 'fetid,' 'rotten,' مانده *mānda,* 'tired,' 'indisposed,' نادیده *nā-dīda,* 'unseen,' نکاره *nā-kāra,* 'useless.'

Rem. a. To these some grammarians add عمده *'umda,* 'exalted,' یک ساله *yak-sāla,* 'annual,' دوساله *dū-sāla,* 'biennial,' etc., but these are not inflected by writers of the present day: *e.g.* عمده بات *'umda bāt,* 'an excellent matter,' not عمدی بات.

Rem. b. Adjectives, when used as concrete nouns, are declined like nouns : *e.g.* دانا *dānā,* 'a wise man,' داناؤں سے *dānā'oṅ-se,* 'from the wise.'

COMPARISON OF ADJECTIVES.

47. Adjectives undergo no change of form to express the comparative and superlative degrees. When two objects are compared, that with which the comparison is made generally takes the form of the ablative, the adjective itself remaining in the positive and following it : *e.g.* موهن زید سے بڑا هَي *mohan zaid-se baṛā hai,* 'Mohan is bigger than Zaid.' The superlative is, strictly speaking, nothing more than a comparative involving the pronominal adjective

sab, ' all,' (prefixed to the ablative, either expressed or understood) as its complement : *e.g.* موہن سب لڑکوں سے هَي اچّھا *mohan sab laṛkoṅ-se achchhā hai,* 'Mohan is better than (the best of) all the boys;' وٰہ سب سے بڑا هَي *woh sab-se baṛā hai,* 'he is bigger than (the biggest of) all.'

Rem. a. The particle سے signifies the *difference between* two objects that are compared with each other, and hence its use in forming the comparative degree. It is a remarkable fact that this method of forming the comparative and superlative is borrowed from the Semitic languages. The only trace of the Sanskrit method that exists in Urdū is found in the forms borrowed from the Persian, as بِہ *bih,* 'good,' بِہتر *bih-tar,* 'better,' بِہترین *bihtarīn,* 'best' (see Persian Constructions, § 78).

Rem. b. Instead of the ablative, however, we occasionally meet with the genitive or the locative ; as موہن سب کا بڑا هَي *mohan sab-kā baṛā hai,* 'Mohan is biggest of all;' سب طالِبْعِلموں میں زید اچّھا هَي *sab ṭālib-'ilmoṅ meṅ zaid achchhā hai,* 'Zaid is the best among all the students.' The comparative is also frequently expressed by using the word بِنِسْبت *ba-nisbat,* 'in relation to,' 'in comparison with,' with the genitive of the noun with which the comparison is made ; as زَید کا قد بِنِسْبت موہن کے بُلند هَي *zaid-kā ḳadd banisbat mohan-ke buland hai,* 'Zaid's stature is tall in comparison with Mohan's.'

48. An intensive signification is given to an adjective, in either the positive or comparative degree: 1) by repeating it ; as اچّھا اچّھا *achchhā achchhā,* 'very good,' بِہتر بِہتر *bēhtar bēhtar,* 'much better :' 2) by prefixing to it an adverb, or a noun or adjective used adverbially, as بڑا بھاری *baṛā bhārī,* 'very heavy;' بہُت اچّھا *bahut achchhā,* 'very good' (which is still more intensified by the addition of the emphatic particle هِي *hī* to the adverb, as

نِهايَت بَہُت ہِي اچّھا bahut-hī achchhā, 'exceedingly good'); اَور كالا نِہايَت خُوبصُورت nihāyat khūb-sūrat, 'extremely handsome;' aur kālā, 'more black;' and اَور بھِي كالا aur bhī kālā, 'even, or still, blacker;' زِيَادہ حَسِين ziyāda hasīn, 'more beautiful,' or 'exceedingly beautiful;' بدَرَّجہ بِہتر ba-darja běhtar, or بدَرَّجہا بِہتر ba-darjahā běhtar, 'by degrees, or many degrees, better,' 'far better;' كہِيں بِہتر kahīn běhtar, 'anywhere better,' 'ever so much, or incomparably, better :' 3) by adding to the adjective the termination سا sā; كالا سا kālā-sā, 'very black,' or 'blackish,' بَہُت سا bahut-sā, 'a large quantity,' 'very much'; سا تِھوڑ thoṛā-sā, 'just a little,' 'a very little.'

49. With the intensive affix سا sā must not be confounded the *adjective of similitude* سا sā, سار sār, or ساں sāṅ 'like.' This may be added to substantives or adjectives to form adjectives corresponding (when subjoined to substantives) to those which in English have the termination *ish*; as لڑكا سا laṛkā-sā, 'boyish,' كالا سا kālā-sā, 'black-like,' ايكساں ek-sāṅ, or يكساں yak-sāṅ, 'one-like,' 'similar.'

50. Whether the adjunct سا be employed as an intensive, or as an adjective of similitude, it is declinable like Hindī adjectives ending in ا‍— ā, and the noun to which it is added inflects just as it would do without it : *e.g.* بَہُت سے bahut-se ghoṛe, 'a great many horses;' كالِي سِي گھوڑِياں kālī-sī ghoṛiyāṅ, 'very black (or blackish) mares.'[1]

Rem. سا sā or ساں sāṅ, 'like,' 'resembling,' is most probably the

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[1] The use of *sā* after the genitive appears to have perplexed the grammarians greatly. The matter belongs properly to Syntax ; but we may observe here, that the construction in such cases is precisely similar to that of the English ; the *muẓāf,* or noun which governs the genitive, is invariably understood, and it is to this that the adjunct of similitude is attached : *e.g.* in the phrase *shir-kī-sī ṣūrat,* the word *ṣūrat* (to which the adjunct *sā* pertains) is understood after *kī,* just as, in the English equivalent, ' a form like a tiger's,' the word ' form ' is understood after ' tiger's ' (Cf. also § 362).

Prākrit form of the Sanskrit समान *like*; whereas the intensive particle ل is derived from the Sanskrit शस् *śas*, 'fold,' etc.

ا

<div align="center">

IV. NUMERAL ADJECTIVES (اِسْمِ عَدَد).

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51. The Urdū numerals are the same as those of the Hindī, and are derived from the Sanskrit through the medium of the Prākrit.[1] Like other adjectives they

[1] In deriving its words from the Prākrit, the Hindī generally drops final short vowels, elides one or both the letters of conjuncts, and lengthens medial short vowels, especially where a conjunct, or one of the consonants, is elided. Thus we have —*One*, Sanskrit *eka*, Prākrit, *ekka*, Hindī *ik* :—*Two*, S. *dvi*, P. *do*, H. *do*.—*Three*, S. *tri*, P. *tinni*, H. *tin* :—*Four*, S. *chatur*, P. *chattāri*, H. *chār*, by elision of the conjunct .—*Five*, S. *pañchan*, P. *pañcha*, H. *pānch* —*Six*, S. *shash*, P. *chha*, H. *chha* (the cerebral sibilant of the Sanskrit being changed in Prākrit into *chh* occasionally this sibilant is changed into *h*, very commonly into *s*, as is also the palatal sibilant *ś* of the Sanskrit, since Prākrit has no palatal or cerebral sibilant) :—*Seven*, S. *saptan*, P. *satta*, H. *sāt* —*Eight*, S. *ashtan*, P. *attha*, H. *āth*.—*Nine*, S. *navan*, P. *nau*, H. *nau*.—*Ten*, S. *daśan*, P. *dasa*, H. *das*.

From *two* upwards the numbers are formed by prefixing the units to the tens, which, however, previously undergo a change of form : *e.g.* the Prākrit *dasa* is changed, first to *daha*, and then to *raha*, as *Eleven*, S. *ekādaśan*, P. *ṇāraha*, H. *igārah* (not eliding the *k* of the Sanskrit, but changing it into the soft *g*, and changing the diphthong *e* into the short vowel *i*), whence, by transposition of vowel, *gārah*, whence *gyārah* .—*Twelve*, S. *dvādaśan*, P. *vāraha*, H. *bārah* :—*Thirteen*, S. *trayodaśan*, P. *terah*, H. *terah* .—*Fourteen*, S. *chaturdaśan*, P. *chaudah*, H. *chaudah* :—*Fifteen*, S. *pañchadaśan*, P. *pannaraha*, H. *pandrah*, for *pandarah*, by change of conjunct to *nd* before the liquid *r* .—*Sixteen*, S. *shodaśan*, P. *sorah* or *solah* (?), H. *sorah* or *solah* —*Seventeen*, S. *saptadaśan*, P. *sattaraha*, H. *satrah* for *sattarah* :—*Eighteen*, S. *ashtadaśan*, P. *attharaha*, H. *athārah* :—*Twenty*, S. *vimśati*, P. *vīsaī*, H. *bīs*.

The numbers 19, 29, 39, etc. are formed by prefixing to the *following* decades the word *un* (Sanskrit *ūna*, 'diminished'), and making certain changes in the initial letters of some of the decades : *e.g.* the *v* of the Prākrit *vīsaī*, is elided, as, *Nineteen* (*i.e.* 20 diminished by 1) is *un-īs* : so also in the other compounds, *ikīs*, 'twenty-one,' and so on.

Thirty, S. *trimśat*, P. *tīsaa*, H. *tīs*, whence *Twenty-nine*, *untīs*.

Forty, S. *chatvarimśat*, P. *chattārisa* (?), H. *chālīs*, by elision of the conjunct *tt*, and change of *r* to *l*. In compounds, *chālīs* is changed into *tālīs*, before which the vowels *a*, *i*, *i* of the units are changed to *e*, *eñ*, or *añ*. In *forty-two* and *forty-six*, *ch* is elided.

Fifty, S. *pañchāśat*, P. *pannāsa*, H. *pachās* (which is closer to the Sanskrit than to the Prākrit) ; whence, *Forty-nine*, *unchās*, the *first* syllable of *pachās* being elided. In the numbers 50 to 58, the *last* syllable is dropped and original *n* restored ; as *pach-pan*. In 51, 52, 54, 57, 58, the *p* of *pan* is, for the sake of euphony, softened into *b*, and thence into *v* or *w*.

From the Sanskrit *shashṭi* is derived the Hindī *sāṭh*, whence *un-saṭh*, 'fifty-nine,' *iksaṭh*, 'sixty-one,' etc.

generally precede the noun, which may be in the singular or plural.

THE CARDINAL NUMBERS.

FIGURES.		NAMES.		FIGURES.		NAMES
ARABIC.	DEVA-NAGARI.			ARABIC.	DEVA-NAGARI.	
1	١	९	ايكﯠ ek.	12	١٢	९२	بارﮦ bārah.
2	٢	२	دو do.	13	١٣	९३	نيرﮦ terah.
3	٣	३	تين tīn.	14	١٤	९४	چودﮦ chaudah.
4	٤	४	چار chār.	15	١٥	९५	پندرﮦ pandrah.
5	٥	५	پانچ pānch.	16	١٦	९६	سولﮦ solah.
6	٦	६	چهﮧ chha.	17	١٧	९७	سترﮦ satrah.
7	٧	७	سات sāt.	18	١٨	९८	اتهارﮦ aṭhārah. اتهارا aṭhārā.
8	٨	८	آڻﮫ āṭh.				
9	٩	९	نو nau.	19	١٩	९९	انيس unīs and unnīs.
10	١٠	९०	دس das.	20	٢٠	२०	بيس bīs.
11	١١	९९	اگارﮦ igārah. گيارﮦ gyārah.	21	٢١	२९	اﯨكيس ikīs. اﯨكيس ikkīs.

In *sattar*, 'seventy,' the *p* of the Sanskrit *saptati* is assimilated to *t*, and final *t* changed into *r*; and in the compounds, initial *s* is, for the sake of euphony, changed into *h*; as *unhattar*, 'sixty-nine;' *ikhattar*, 'seventy-one.'

Assī, 'eighty,' is from the Sanskrit *aśīti*, the final *t* being elided, and the sibilant doubled. In the compounds, however, the doubling of the sibilant does not take place, while the conjunctive vowel *ā* is added to the units; as *unāsī*, 'seventy-nine;' *ikāsī*, 'eighty-one;' ..... *nawāsī*, 'eighty-nine,' instead of *unānawe*, as might have been expected.

Nawe, or *nawwe*, 'ninety,' is derived from the Sanskrit *nawati*. In the compounds formed therewith, the conjunctive vowel *ā* is added to the units; *e.g. ikanawe*, 'ninety-one.'

The word *sau*, or *sai*, 'one hundred,' is derived from the Sanskrit *śata*, Prākrit *saa*.

FIGURES.		NAMES.	FIGURES.		NAMES.
	ARABIC.	DEVA-NAGARI.		ARABIC.	DEVA-NAGARI.
22	٢٢	२२	بائیس *bā'īs.*	40	٤٠	४०	چالیس *chālis.*
23	٢٣	२३	تِیُیش *te'īs.*	41	٤١	४१	ایکتالیس *ektālis.* / اِکتالیس *iktālis.*
24	٢٤	२४	چوبیس *chaubīs.*				
25	٢٥	२५	پچیس *pachīs.*	42	٤٢	४२	بیالیس *be'ālis.*
26	٢٦	२६	چھبیس *chhabbīs.*	43	٤٣	४३	تینتالیس *tentālis.*
27	٢٧	२७	ستائیس *satā'īs.*	44	٤٤	४४	چوالیس *chau'ālis.*
28	٢٨	२८	اٹھائیس *aṭhā'īs.*	45	٤٥	४५	پینتالیس *paintālis.*
29	٢٩	२९	انتیس *untīs.*	46	٤٦	४६	چھیالیس *chhe'ālis.*
30	٣٠	३०	تیس *tīs.*	47	٤٧	४७	سینتالیس *saintālis.*
31	٣١	३१	ایکتیس *iktīs.* / اِکتیس *iktīs.*	48	٤٨	४८	ارتالیس *artālis.* / اٹھتالیس *aṭhtālis.*
32	٣٢	३२	بتیس *battīs.*	49	٤٩	४९	انچاس *unchās.*
33	٣٣	३३	تینتیس *teintīs.*	50	٥٠	५०	پچاس *pachās.*
34	٣٤	३४	چونتیس *chauntīs.*	51	٥١	५१	ایکاون *ekāwan.* / اِکاون *ikāwan.*
35	٣٥	३५	پینتیس *paintīs.*	52	٥٢	५२	باون *bāwan.*
36	٣٦	३६	چھتیس *chhattīs.*	53	٥٣	५३	ترپن *trepan* or *tirpan.*
37	٣٧	३७	سینتیس *saintīs.*	54	٥٤	५४	چون *chauwan.*
38	٣٨	३८	اٹھتیس *aṭhtīs.* / ارتیس *artīs.*	55	٥٥	५५	پچپن *pachpan.*
39	٣٩	३९	انتالیس *untālis.* / انچالیس *unchālis.*	56	٥٦	५६	چھپن *chhappan.*
				57	٥٧	५७	ستاون *sattāwan.*

FIGURES.		NAMES.	FIGURES.		NAMES.
ARABIC.	DEVA-NAGARI.		ARABIC.	DEVA-NAGARI.	
58 ٥٨	५८	اٹھاون aṭhāwan.	75 ٧٥	७५	پچھتر pachhattar.
59 ٥٩	५९	أُنستھ unsaṭh.	76 ٧٦	७६	چھِہتر chhihattar.
60 ٦٠	६०	ساٹھ sāṭh.	77 ٧٧	७७	ستہتر sathattar.
61 ٦١	६१	ایکسٹھ ĕksaṭh. / اِکسٹھ iksaṭh.	78 ٧٨	७८	اٹھتر aṭhattar.
62 ٦٢	६२	باسٹھ būsaṭh.	79 ٧٩	७९	أُناسی unāsī.
63 ٦٣	६३	ترسٹھ tresaṭh or tirsaṭh.	80 ٨٠	८०	اسّی assī.
64 ٦٤	६४	چونسٹھ chaunsaṭh.	81 ٨١	८१	ایکاسی ĕkāsī. / اکاسی ikāsī.
65 ٦٥	६५	پینسٹھ painsaṭh.	82 ٨٢	८२	بیاسی be'āsī.
66 ٦٦	६६	چھیاسٹھ chhe'āsaṭh.	83 ٨٣	८३	تِراسی tirāsī.
67 ٦٧	६७	سرسٹھ sarsaṭh.	84 ٨٤	८४	چوراسی chaurāsī.
68 ٦٨	६८	ارسٹھ arsaṭh. / اٹھسٹھ aṭhsaṭh.	85 ٨٥	८५	پچاسی pachāsī.
69 ٦٩	६९	أُنہتر unhattar.	86 ٨٦	८६	چھیاسی chhe'āsī.
70 ٧٠	७०	ستر sattar.	87 ٨٧	८७	ستاسی satāsī.
71 ٧١	७१	ایکہتر ĕkhattar. / اِکہتر ikhattar.	88 ٨٨	८८	اٹھاسی aṭhāsī.
72 ٧٢	७२	بہتر bahattar.	89 ٨٩	८९	نَواسی nawāsī.
73 ٧٣	७३	تِہتر tihattar.	90 ٩٠	९०	نوے nawe or nawwe.
74 ٧٤	७४	چوہتر chauhattar.	91 ٩١	९१	ایکانوی ĕkānawe. / اکانوی ikānawe.
			92 ٩٢	९२	بانوی bānawe.
			93 ٩٣	९३	تِرانوی tirānawe.

FIGURES.		NAMES.		FIGURES.		NAMES.
	ARABIC.	DEVA-NAGARI.			ARABIC.	DEVA-NAGARI.	
94	۹۴	९४	جَورانوِي chaurānawe	98	۹۸	९८	اَٹّھانوِي aṭhānawe.
95	۹٥	९५	پَنچانوِي panchānawe پچانوِي pachānawe	99	۹۹	९९	نِنانوِي ninānawe. نوانوِي navānawe.
96	۹٦	९६	چِھیانوِي chhe'ānawe.	100	۱۰۰	१००	سَو sau. سَي sai.
97	۹۷	९७	سَتانوِي satānawe.				

Rem. In the compounds, *nawe* is generally contracted to *nwe*, as *ikānwe, bānwe,* or the vowel of *n* is pronounced very rapidly. In *Hindī* it also takes the form *nawwe.*

52. The numbers above one hundred are formed as in English,[1] but the conjunction 'and' is not expressed: *e.g.* ایک سَو دو ایک سَو ایک *ek sau ek,* 'one hundred (and) one;' *ek sau do,* 'one hundred (and) two' . . . . دو سَو *do sau,* 'two hundred;' دو سَو ایک *do sau ek,* and so on to 1000, which may be expressed by دس سَو *das sau,* 'ten hundred,' or by a distinct word هزار *hazār,* borrowed from the Persian. Similarly 1873 may be expressed by اَٹّھارہ سَو تِہَتَّر *aṭhārah sau tihattar,* 'eighteen hundred (and) seventy-three,' or ایک هزار آٹھ سَو تِہَتَّر *ek hazār āth sau tihattar,* 'one thousand eight hundred and seventy-three.' 'Ninety-nine thou-

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[1] In Hindī, the numbers between 100 and 200 are also expressed in two other ways: 1) by placing the smaller number with the adjective termination *ā* added to it, before the word سَو *sau: e.g.* بِیسا سَو *bīsā sau,* 'a hundred and twenty,' literally, 'one hundred having or possessing twenty:' 2) by adding to the numeral adjective the noun *utar* (Sanskrit *uttar,* 'over,' 'above'), the initial vowel of which coalesces with the termination *ā* of the numeral into *o: e.g.* اَٹھوتَر سَو *aṭhotar sau* 'one hundred (and) eight,' literally 'eight over a hundred.' Such forms are, however, only used in counting, and in the Multiplication Table.

sand' is هزار نِنانوي‎ *ninānawe hazār*; but 'a hundred thou-
sand' is expressed by a distinct word لاکھ‎ *lākh* (Sanskrit
laksha); a hundred lacs, or 'ten millions,' by the word کروڑ‎
karor; a hundred *karoṛs*, or 'a thousand millions,' by the
word اَرب‎ *arb*; a hundred *arbs*, or 'a hundred thousand
millions,' by the word کِھرب‎ *kharb*.

Rem. The numerals کِھرب‎, and اَرب‎, کروڑ‎, لاکھ‎, هزار‎, سَو‎, are
properly collective substantives, and are frequently used as such; *arb*
and *kharb* do not occur as numeral adjectives in Urdū, but they are used
in Numeration.

53. By adding to a cardinal number the particle ایک‎
ek, signifying 'about,' 'or so,' the idea of indefiniteness
is given to it: *e.g.* ایک بیس‎ *bīs ek*, 'about twenty;' سَو‎
ایک‎ *sau ek*, 'a hundred or so.' When so used, the numeral
generally follows the noun it qualifies; as ایک چار برس‎
baras chār ek, 'about four years.'

Rem. This ایک‎ is called تنکیر حرفِ‎ *harfē tankīr*, 'the indefinite
particle.' It is occasionally prefixed to nouns, and then has the signifi-
cation of the English indefinite article.

54. The numeral ایک‎ *ek*, 'one,' is rendered indefinite
by placing after it the word آد‎ *ād* (said to be the con-
traction of the word *ādhā*, 'half,' but more probably the
Sanskrit *ādi*, 'beginning'); as آد ایک‎ *ek ād*, 'beginning
with one' 'one or more,' 'a few.'

55. Two numerals (not generally consecutive), when
combined, often convey the idea of indefiniteness: *e.g.* دو‎
چار‎ *do chār* (lit. two four), 'two or three,' 'a few;' دس بیس‎
das bīs, 'ten or twenty.'

The Ordinal Numbers.

پَہِلا pahilā or pahlā, 'first.'

دُوسْرا dūsrā, 'second.'

تِیسْرا tīsrā, 'third.'

چَوتھا chauthā, 'fourth.'

پانْچواں pānchwān, 'fifth.'

چِھٹْواں chhaṭwān, chhaṭhā, 'sixth.'

ساتْواں sātwān, 'seventh.'

آٹھْواں āṭhwān, 'eighth.'

نَواں nauwān or navān, 'ninth.'

دَسْواں daswān, 'tenth.'

The first four of the series are regularly derived from the Prākrit. The remaining ordinals are formed from the cardinals, by adding the termination *wān* (corresponding to the Sanskrit *tama*). As in English, in numbers above a hundred, the last part of the compound takes the form of the ordinal; as ایک سَو بِیسْواں *ek sau bīswān*, 'the one hundred (and) twentieth.'

56. The ordinals are regularly inflected like adjectives ending in ۱ـ *ā*: *e.g.* پانْچواں *pānchwān*, 'the fifth,' Fem. پانْچوِیں *pānchwīn*, Formative masc. پانْچوِیں *pānchwen*.

Collective Numbers.

57. Collective numerals may be formed by adding to the cardinals the adjective terminations ۱ـ *ā*, ـی *ī*; as بِیسا *bīsā*, 'a score;' چالِیسا *chālīsā*, 'an aggregate of forty;' بَتِّیسِی *battīsī*, 'an aggregate of thirty-two.'

58. The following nouns are used as collective numerals:

جوڑا jorā, جوڑی jorī, 'a pair,' 'couple.'

گَنڈا gandā, 'a quaternion,' mostly applied to four cowries.

گاہی gāhī, 'an aggregate of five.'

کوڑی korī, 'a score.'

سَیکْڑا saikrā, 'a hundred.'

They are used as substantives, taking the noun after them in the genitive case, or in apposition.—The word سَيکڙا is always used in lieu of سَو *sau*; *a*) in Numeration; as ايکائِي *ĕkāī*, 'units,' دهائِي *dahāī*, 'tens,' سَيکڙي *saikṛe*, 'hundreds,' هزار *hazār*, 'thousands :' *b*) in speaking of Interest; *e.g.* پاچِ رُپئَـ سَيکڙي *panch rupa'e saikṛe*, 'five rupees per cent.'

Rem. The phrase 'per cent.' is also very generally expressed by the Persian phrase فِي صد *fī ṣad*, or فِي صدِي *fī ṣadī*.

59. The cardinal numbers, especially the tens, may also be used as collective numerals; as چار بيس *chār bīs*, 'four twenties.' More commonly, however, the cardinal number is put in the Formative plural, and is then used to convey the idea of 1) *inclusiveness* or *totality*; as دونوں *donoṅ*, 'the two together,' 'both' (the medial *n* of *donoṅ* is inserted for euphony); تِينوں *tīnoṅ*, 'the three together,' 'all the three;' and in some cases, to add force to the form, the crude form of the numeral is added to the Formative; as آٹھوں آٹھ *āṭhoṅ āṭh*, 'the whole eight,' *lit.* 'the eight of the eight :' 2) *indefiniteness* or *numerousness*, in which case the higher numerals are of course used, and the word سَيکڙا *saikṛā* is employed in lieu of سَو *sau*: *e.g.* سَيکڙوں گهر *saikṛoṅ ghar*, 'hundreds of houses,' *lit.* 'houses in hundreds;' هزاروں *hazāroṅ* آدمِي *ādmī*, 'thousands of men,' 'men in thousands;' لاکهوں رُپئَـ *lākhoṅ rupa'e*, 'lacs of rupees.'

Rem. a. It would appear from the current usage of the cognate dialects, that this form originally expressed *collectiveness* alone, and hence may be assumed by the lower numbers also; *e.g.* Sindhī وِيهيں *vīheṅ*, 'in twenties.'

Rem. b. By adding to the numeral ایک the *affix of intensity*, ـیلا *elā*, we have the form اکیلا *akelā*, 'one by itself,' 'alone,' corresponding to the series دونوں *donoṅ*, تِینوں *tīnoṅ*, etc.

DISTRIBUTIVE NUMERALS.

60. The distributives are expressed by repeating the cardinal numbers once : *e.g.* ایک ایک *ek ek*, 'one at a time,' 'singly,' 'one apiece ;' دو دو *do do*, 'by twos,' 'two apiece.'

MULTIPLICATIVE NUMERALS.

61. The multiplicatives are formed from the cardinals : 1) by adding to them the word گُنا *gunā* (fem. گُنی *gunī*), 'time,' 'fold;' as دوگُنا *dogunā*, or *dugunā*, (whence by contraction, دُگْنا *dugnā*, and, by elision of *g*, the more common دُونا *dūnā*), 'two-fold;' تِگُنا *tigunā*, 'threefold;' چوگُنا *chaugunā*, 'fourfold:' 2) by adding the termination ہرا *harā* or *ahrā* ; as ایکہرا *ekahrā*, 'single;' دوہرا *doharā* or *dohrā*, 'double,' 'twofold;' تِہرا *tiharā* or *tihrā*, 'triple,' 'threefold.'

Rem. a. The Persian and Arabic multiplicatives are also frequently used : the construction of these is given in §§ 103, 133.

Rem. b. The word گُنا *gunā* is derived from the Sanskrit *guṇa*, 'quality,' etc ; the affix ہرا *harā* (contracted from ہارا *hārā*) from the Sanskrit *vāra*, by elision of *v*, and insertion of a euphonic *h*.

NUMERAL ADVERBS.

62. The numeral adverbs *once, twice, thrice,* etc. are expressed by adding to the cardinals the word بار *bār*, or بارا *bārā*, 'time' (Sanskrit *vāra*), or one of the synonymous Arabic words دفعہ *dafʿa*, مرتبہ *martaba* : as ایک بار *ek bār* or

دو بار *do bār*, ايكْ دفْعه *ek daf'a* or ايكْ مرّتبه *ek martaba*, 'once;' تِين بار *tin bār*, دو بارا *dobārā*, دو مرّتبه *do martaba*, etc., 'twice;' تِين بار *tin bār*, تِبارا *tibārā*, or تِين دفْعه *tin daf'a*, etc., 'thrice.'

Rem. The same affixes (with the change of بارا *bārā* into باره *bāra*) are used with the Persian cardinal numbers (§ 104).

63. Numeral adverbs showing in what order certain facts are treated, are expressed by employing the ordinals in the Formative singular: *e.g.* پہلے *pahle*, 'firstly;' دوسرے *dūsre*, 'secondly;' تِیسرے *tisre*, 'thirdly,' etc.; or by using the Persian ordinals; as أوّل *avval*, 'firstly,' دُوم *duwum*, 'secondly,' etc. (§ 104).

<p align="center">FRACTIONAL NUMBERS.</p>

64. The fractional numbers are: *a*) Substantives; as

پاؤ *pā'o*,[1]   چوتهائی *chauthā'i*, } 'a quarter.' | آدها *ādhā*, 'a half.'
تِہائی *tihā'i*, 'a third.' | سوائی *sawā'i*, 'one and a quarter.'

Rem. The fractional numbers of the Arabic are also of frequent occurrence: *e.g.* نِصْف *nisf*, 'a half,' ثُلُث *suls*, 'a third,' etc. (§ 134); and the Persian نِیم *nim*, 'half,' is occasionally used.

b) Adjectives; as

پَون *paun*, پَونے *paune*, } 'one quarter less.' | ساڑهے *sārhe*, 'one half more.'
| ڈیڑه *derh*, 'one and a half.'
آدها *ādhā*, آدھ *ādh*, ادھ *adh*, 'half.' | أڑهائی *arhā'i*, ڈهائی *dhā'i*, } 'two and a half.'
سوا *sawā*, 'a quarter more.'

[1] پاؤ is derived from the Sanskrit *pāda*; تِہائی from the Sanskrit *trtiyāṃśa*; پَون and پَونے from the S. adj. *pādona*; آدها from the S. *arddha*; سوا from the S. *sapāda* (*sa + pāda*), 'with a quarter,' ساڑهے from the S. *sārddha* (*sa + arddha*), 'with a half.'

65. These fractions always precede the numeral or the noun with which they are used; and the unit employed in using them is 1, from 1 to 99 inclusive; 100, from 100 to 999 inclusive, and so on: *e.g.* بِيس پَونے *paune bīs* = 20 — $\frac{1}{4}$ of 1 = $19\frac{3}{4}$; أُنِيس سوَا *sawā unīs* = $19 + \frac{1}{4}$ = $19\frac{1}{4}$; but پَونے سَو *paune sau* = 100 − $\frac{1}{4}$ of 100 = 75; سَو دو سوَا *sawā do sau* = $200 + \frac{1}{4}$ of 100 = 225; ہزار سوَا *sawā hazār* = $1000 + \frac{1}{4}$ of $1000 = 1250$; ہزار دو پَونے *paune do hazār* = 2000 − $\frac{1}{4}$ of $1000 = 1750$.

66. پَون *paun*, differs from پَونے *paune*, inasmuch as it is generally used with units only; as رُوپَیا پَون *paun rūpayā*, 'a rupee *minus* a quarter,' *i.e.* '$\frac{3}{4}$ of a rupee;' گز پَون *paun gaz*, '$\frac{3}{4}$ of a yard.'

آدھا *ādhā*, 'half,' is an ordinary adjective, and is used accordingly.

سَاڑھے *sāṛhe*, is used in the same manner as پَونے and سوا, but only with numerals after 2; *e.g.* تِین سَاڑھے *sāṛhe tīn*, 'three and a half;' چار سَاڑھے *sāṛhe chār*, 'four and a half,' etc. Similarly سَو تِین سَاڑھے *sāṛhe tīn sau*, 'three hundred and fifty,' سَو چار سَاڑھے *sāṛhe chār sau*, 'four hundred and fifty,' etc.; and ہزار تِین سَاڑھے *sāṛhe tīn hazār*, 'three thousand five hundred,' and so on.

ڈیڑھ *derh* is used with units of measure, quantity, etc. (as *one yard, one maund*), and with the collective numerals سَو *sau*, ہزار *hazār*, etc.: *e.g.* گز ڈیڑھ *derh gaz*, 'one yard and a half;' مَن ڈیڑھ *derh man*, 'one maund and a half;' سَو ڈیڑھ *derh sau*, 'one hundred and fifty;' ہزار ڈیڑھ *derh hāzār*, 'one thousand five hundred.'

اڑھائی *arhāī* also is used with collective numerals and nouns denoting measure, quantity, etc., which may be in the singular or the plural, as in the case of the integers:

e.g. اڑھائي ہزار arhāī sau, 'two hundred and fifty;' اڑھائي سَو
arhāī hazār, 'two thousand five hundred;' اڑھائي گز arhāī
gaz, 'two yards and a half;' اڑھائي رُوپِیَه arhāī rūpiya, 'two
rupees and a half.'

Rem. From these fractions are derived other nouns and adjectives
signifying 'consisting of,' 'containing,' 'at the rate of,' etc. *e.g.* پَوّا
pauwā, 'consisting of, or containing, one *pā'o* :' سوایا *sawāyā* and سوّیّا
sawaiyā, 'consisting of one and a quarter,' or 'at the rate of 1¼;' ڈیوڑھا
de'orhā, 'half as much again.'

67. Other fractional numbers are : *a*) those which are
formed from the integers, or from the fractions, adjectives
or substantives ; as

آدھ پاؤ *ādh pā'o* = ½ of ¼ = ⅛.	دو تِہائي *do tihā'ī* = ⅔.
ڈیڑھ پاؤ *derh pā'o* = 1½ of ¼ = ⅜.	تین پاؤ *tīn pa'o,*
اڑھائي پاؤ *arhā'ī pā'o* = 2½ of ¼ = ⅝.	تین چوہائي *tīn chauthā'ī,*

b) those which have a special application, and are
formed by adding to the fractions پاؤ *pā'o* and ادھ *adh* the
suffix ۔ی‍لا — *elā,* or لا *lā*; as پاؤلا *pā'olā,* 'a quarter of any coin;'
ادھیلا *adhelā,* 'half a pice' (*paisā*); ادھیلی *adheli,* 'half a
rupee.'

<center>RAKAM (رقم).</center>

68. Distinct from the system of notation noticed above is
that called رقم *rakam* (an Arabic word signifying 'writing,
or price-mark' on a thing), which is always used in re-
cording pecuniary transactions, or computations involving
weight, measure (of land), such as *maunds, bīghās,* etc. (as
shown in the Plate adjoining). It is taken, for the most
part, from the initial letters of the names of the Arabic
numerals : {*e.g.* عدص *one* is a contraction of the Arabic عدد

Table of Logms.

'*adad*; عَدَا *two*, of the Arabic dual, عددان '*adadān*; يلَ *three*, from the Arabic ثلاثة *salāsa*, and so on (See Arabic numerals, § 129).

PERSIAN AND ARABIC CONSTRUCTIONS.

69. The Urdū borrows largely from the Persian and Arabic languages, and the words borrowed are frequently treated according to the rules of inflection peculiar to the language from which they are taken. A knowledge of some of the most important facts of Persian and Arabic inflection is therefore indispensably necessary to the student of Urdū.

PERSIAN CONSTRUCTIONS.

70. *Gender.*—There is no distinction of genders in Persian. The distinction of sex is indicated, as in English, by the use of different words; as مرد *man*, زن *woman*; or by the aid of the words نر *nar*, 'male,' مادَه *māda*, 'female;' as شيرِ نر *sherĕ nar*, 'a male tiger,' شيرِ مادَه *sherĕ māda*, 'a female tiger.'

71. *Declension.*—In the declension of nouns, the c   s, with the exception of the genitive, accusative, and vocative, are formed by means of prepositions, as in English. The only cases which demand notice in connection with Urdū are the genitive and the vocative.

THE GENITIVE.

72. The 'relation of the genitive case' (إضافت *izāfat*) is indicated by placing the *determined* or *governing* noun first, with the vowel *kasra* (called كَسْرِ إضافت *the kasra of annexation*) attached to its final letter; as عِلْمِ طِبّ *'ilmĕ*

tibb, 'the science, or art, of medicine;' شہرِ بغداد *shahrĕ bagdād*, 'the city of Bagdād.' If the governing noun end in ـہ *a*, or ـی *i*, *hamza* must be employed to enounce the *kasra* (which need not then be written, since *hamza* can occur in such a position for no other purpose); *e.g.* ملکۂ ہند or ملکۂ ہند *malika'ĕ hind*, 'the Queen of India;' ماہئِ دریا *māhī'ĕ daryā*, 'the fish of the sea.' When the first, or governing word, ends in either of the long vowels ـا *ā*, ـو *ū* or *o*, the *hamza* is followed by ی (the *majhūl ye*); as پائے تخت *pā'ĕ takht*, 'the foot of the throne;' رُوئے زمیں *rū'ĕ zamīn*, 'the face of the earth.'

Rem. a. In employing this construction in Urdū, a Hindī proper name may stand in the place of the *governed* noun, but the *governing* noun must be Persian or Arabic: *e.g.* شہرِ بریلی *shahrĕ barelī*, 'the city of Barelī' (Bareilly).

Rem. b. Whatever be the sign of the *iẓāfat*, its sound in Urdū is always that of short *e* (*ĕ*), between the *kasra* and the *yā'ĕ majhūl*.

73. The genitive may also be formed by reversing the order of the words and placing the governed noun first, in which case the *iẓāfat* is not used: *e.g.* شہر پناہ *shahr pa-nāh* = پناہِ شہر *panāhĕ shahr*, 'the protection of the city,' 'a wall of defence round a city;' جہاں پناہ *jahān panāh* = پناہِ جہاں *panāhe jahān*, 'the refuge of the world,' 'His Majesty.' But the more common result of this construction is either an *attributive compound* (corresponding to the *Bahuvrīhi* of the Sanskrit); as سنگ دل *sang-dil*, 'possessing a heart of stone,' 'hard-hearted;' فیلتن *fīl-tan*, 'elephant-bodied;' پری رُوی *parī-rū*, 'fairy-faced;' or a *determinative compound* (corresponding to the *Tatpurusha* of the Sanskrit); *e.g.* پندنامہ *pand-nāma*, 'the book of counsels;' شبگاہ *shab-gāh*, 'night-time.'

THE VOCATIVE.

74. The vocative case may be formed as in English, by prefixing an interjection to the nominative: *e.g.* اَیْ دوسْت *ai dost,* 'O friend;' but another common way of forming it is to add the termination ا— *ā* to the nominative; as دِلا *dilā,* 'O heart;' دوسْتا *dostā,* 'O friend.' If the nominative end in *ā,* a euphonic *y* is inserted between it and the affix; *e.g.* خُدایا *khudā-yā,* 'O God.'

THE PLURAL.

75. The terminations of the plural are two; namely ان *ān* for things animate, and ها *hā* for things inanimate: *e.g.* مَرْد *mard,* 'a man,' pl. مَرْدان *mardān;* ساقِی *sākī,* 'a cup-bearer,' pl. ساقِیان *sākiyān;* بار *bār,* 'a time,' pl. بارْها *bārhā;* سال *sāl,* 'a year,' pl. سالْها *sālhā.* There are exceptions however, chiefly in the use of the plural affix *hā* (which in Persia would appear to be now used generally to form the pl. of all nouns): *e.g.* چِراغان *chirāgān,* 'lamps,' اسْپْها *asphā,* 'horses.' If the singular end in ه— *a,* this letter is changed into گ *g* before the termination *ān* is added, and dropped before the addition of *hā*: *e.g.* بَنْدَگان *bandagān,* 'slaves,' 'servants,' from بَنْدَه *banda;* خانْها *khānahā,* 'houses,' from خانَه *khāna.* And if the singular end in *ā,* a euphonic *y* is inserted between it and the affix *ān;* as پارْسایان *pārsā-yān,* 'the devout,' from پارْسا *pārsā,* 'devout.'

76. The Persian plural of nouns denoting inanimate things is also formed, in imitation of the Arabic, by the addition of the termination ات— *āt* to the singular: *e.g.* دِهات *dĕh-āt,* 'villages,' 'the country' (in contradistinction to 'the town'), from دِه *dĕh,* 'a village;' زیوَرات *zewar-āt,* 'ornaments,' 'jewels,' from زیوَر *zewar;* کاغَذات *kāgaz-āt,*

'papers,' 'documents,' from كاغذ *kāgaz*. If ه — *a* be the final letter of the singular, it is changed into ج *j* before the pl. affix is added : *e.g.* نامجات *nāmujāt*, 'letters,' from نامه *nāma*.

The Adjective.

77. The construction of the genitive case is also that of the noun and its qualifying adjective, the adjective being generally placed after the noun : *e.g.* مَرْد نيك *mardĕ nek*, 'a good man,' زبان شيرين *zabānĕ shīrīn*, 'a sweet tongue.'

78. The adjective however often precedes the substantive, and in that case the *izāfat* is dispensed with : *e.g.* نيك مَرْد *nek mard*, 'a good man.' But more generally in this construction, the adjective and noun together form either a *determinative compound* (corresponding to the *Karmadhāraya* of the Sanskrit); as رخشنده روز *rakhshinda-roz*, 'shining day,' خوش نويس *khwush nawīs*, 'a neat writer;' or an *attributive compound* (similar to the *Bahuvrīhi* of the Sanskrit): *e.g.* خوبصورت *khūb-sūrat*, 'handsome-faced,' 'handsome;' بد خوي *bad-kho*, 'ill-behaved,' 'having a bad disposition;' نيك نام *nek-nām*, 'having a good name,' 'celebrated.'

Comparison of Adjectives.

79. The comparative of an adjective is formed by adding to the positive the termination تَر *tar*; the superlative, by adding تَرِين *tarīn*: *e.g.*

بِه *bĕh*, 'good,'	بِهتر *bĕh-tar*, 'better,'	بِهترين *bĕh-tarīn*, 'best,'
بد *bad*, 'bad,'	بدتر *bad-tar* (or بتر *bat-tar*), 'worse,'	بدترين *bad-tarīn* / بترين *bat-tarīn* 'worst,'
فاضِل *fāzil*, 'learned,'	فاضِلتر *fāzil-tar*, 'more learned,'	فاضِلترين *fāzil-tarīn*, 'most learned.'

Rem. a. The suffixes تر and ترین are frequently added to the Arabic superlative (§ 106); *e.g.* اَوْلیٰ تر *aulā-tar,* 'better,' اَوْلیٰ ترین *aulā-tarīn,* 'best.' Such forms may be regarded as double comparatives and superlatives.

Rem. b. The suffix ا— *ā* adds the idea of intensiveness to the signification of an adjective; as خوشا *khwushā,* 'very happy,' from خوش 'happy.'

<center>THE INFINITIVE AND VERBAL NOUN.</center>

80. Persian infinitives are of rare occurrence in Urdū, but derivatives from them, as also from the verbal root, are frequently met with.

81. The infinitive always ends in one of the syllables دن *dan* or تن *tan*; as دیدن *dīdan,* 'to see;' گفتن *guftan,* 'to speak.'

82. The root (which is also the form of the singular imperative) is commonly used as a noun of action or abstract substantive. To obtain the root from the infinitive, it is sufficient, occasionally, to simply drop the characteristic termination of the latter: *e g.* پرور *parwar,* from پروردن 'to protect;' کن *kan,* from کندن 'to dig.' But, generally, the letter immediately preceding the termination is either dropped as well, or changed into some other letter or letters; *e.g.* دان *dān,* from دانستن 'to know;' دار *dār,* from داشتن 'to have or possess;' باز *bāz,* from بازیدن 'to play,' etc.; ساز *sāz,* from ساختن 'to make;' کن *kun,* from کردن 'to do or act;' بند *band,* from بستن 'to bind or fasten;' and گو *go,* گوي *go,* from گفتن 'to speak.'

<center>VERBAL ADJECTIVES.</center>

83. *Past Participles* are formed from infinitives, by changing the final ن into silent د. They may have both an

active and a passive signification (though more commonly the latter), and may be used either as adjectives or substantives: *e.g.* دیده *dída*, 'seeing,' 'seen,' 'the eye' (from دیدن 'to see'); پَرْوَرْدِه *parwarda*, 'protected,' 'a protégé.' The past participles of some neuter verbs generally have the signification of the present part.; as خُفْتِه *khufta*, 'sleeping,' 'asleep' (from خُفْتَن 'to sleep'); شایِسْتِه *shāyista*, 'decent,' 'proper,' 'becoming' (from شایِسْتَن 'to become,' 'to be worth').

84. Passive participles are of frequent occurrence in composition with nouns, forming therewith *determinative* compounds (like the *Tatpurusha* of the Sanskrit): *e.g.* سال خُوَرْدِه *sāl-khwurda*, 'old in years;' سایه پَرْوَرْدِه *sāya-parwarda*, 'brought up in the shade,' 'delicately reared.' Occasionally the final ه of participles ending in دِ is dropped; as زَنْگ آلُود *zang-ālūd* (= زَنْگ آلُودِه), 'covered with rust,' 'rusty.'

Rem. The participle ending in تِ *ta* does not appear to be so used; but it seems probable that many words, as دوسْت بَخْت 'a friend,' 'fortune,' مسْت 'intoxicated' (= Sanskrit मत्त), which are now used as substantives and adjectives, were originally past participles.

85. *Active Participles*, adjectives, and nouns of agency, are formed:—*a*) By adding to the roots of verbs the terminations:

1) ا— *ā*; as دانا *dānā*, 'knowing,' 'learned,' 'wise,' 'a sage' (from the root of دانِسْتَن 'to know'); بِینا *bīnā*, 'seeing,' 'seer' (from بین *bīn*; the root of دیدن 'to see'); گویا *goyā*, 'speaking,' 'speaker,' 'an orator' (from the root of گُفْتَن 'to speak'); تُوانا *tuwānā*, 'powerful' (from the root of تُوانِسْتَن 'to be able'). Participles so formed sometimes

have a *passive*, as well as an *active*, signification; *e.g.* پذِیرا pazīrā, 'accepting,' and 'accepted' (from the root of پذِیرُفتن 'to accept').

2) ـاں āṅ; as جویاں joyāṅ, 'seeking,' 'seeker' (from the root of جُسْتن 'to seek'); رواں rawāṅ, 'going' (from the root of رفتن 'to go'); باراں bārāṅ, 'raining,' 'rain' (from the root of باریدن 'to rain'); گویاں goyāṅ, 'speaking,' 'speaker,' 'an orator' (from the root of گفتن 'to speak').

3) ـنده anda (or inda); as رونده ravanda, 'going,' 'goer' (from the root of رفتن 'to go'); کُننده kuninda, 'doing,' 'doer' (from the root of کردن 'to do'); جوینده joyanda, 'seeking,' 'seeker' (from the root of جُسْتن 'to seek').

Rem. This suffix may be attached to the root of any verb, and, like the preceding suffix *āṅ*, often forms appellatives as well as present par-ticiples. Like the corresponding suffix والا wālā, of the Hindī, it is sometimes added to nouns also; *e.g.* شرمِنده sharminda, 'ashamed,' 'bashful' (from شرم 'shame'). It sometimes takes the form ـند ; as پرند parand (= پرنده), 'flying,' 'a bird,' چرند charand (= چرنده), 'grazing,' 'an animal.' Occasionally, too, it would appear to take the form ـنده ; as فرخُنده farkhunda, 'happy,' 'fortunate.' The original suffix appears to have been the same as the Sanskrit अन्त् ant.

b) By adding the root of a verb to a noun, and thus forming a *determinative* compound (corresponding to the *Tatpurusha* of the Sanskrit). The root governs the noun:

1) In the *accusative*; as کارِدان kār-dān, 'knowing work,' 'skilful;' زمِیندار zamīn-dār, 'holding or possessing land,' 'a landholder;' مالْگُذار māl-guẕār, 'paying revenue,' 'one who pays revenue,' 'a tenant;' نعلْبند naʿl-band, 'fastening or fixing a shoe' (on a horse, etc.), 'a farrier.'

2) In the *ablative*; as شمشیرزن shamsher-zan, 'striking with the sword,' 'a swordsman' (from the root of زدن 'to strike').

3) In the *locative*; as تَخْت نِشِیں‎ *takht-nishīn*, 'sitting on a throne,' 'a king' (from the root of نِشْسْتَن‎ 'to sit'); صُبْح خیز‎ *subh-khez*, 'rising in the early morning,' 'one who so rises,' and thence, 'a morning-thief' (from the root of خیزیدن‎ 'to rise').

· *Rem. a.* The root in the same construction often gives the signification of the *passive* participle: *e.g.* خانه ساز‎ *khāna-sāz*, 'made in the house,' 'home-made;' خُدا بَخْش‎ *Khudā bakhsh*, 'given by God' (from the root of بَخْشِیدن‎ 'to bestow'); رُو شِناس‎ *rū-shinās*, 'known by the face,' 'an acquaintance' (from the root of شِناخْتَن‎ 'to know,' etc.).

Rem. b. In Urdū a Persian root is occasionally joined to a Hindī word, which, if it end in *ā*, is inflected: *e.g.* گَھڑی ساز‎ 'a watchmaker;' سونْٹے بَرْدار‎ 'a mace-bearer' (بَرْدار‎ being the root of بَرْداشْتَن‎ 'to carry,' etc.); بازِ ٹھٹھے‎ 'one who repeatedly plays jokes,' 'a jester;' کوڑے باز‎ 'one who plies the whip,' 'a whipper.'

c) By adding a passive participle to a noun; as جَہاں دیدہ‎ *jahān-dīda*, 'one who has seen the world,' 'experienced;' غم خُورْدہ‎ *gam-khwurda*, 'one who has suffered sorrow.'

d) By adding the suffixes تار‎ *tār* and دار‎ *dār* to apocopated infinitives (the former to those ending in تَن‎, and the latter to those ending in دَن‎), and eliding the تَ or د of the infinitive termination; *e.g.* خواسْتار‎ *khwāstār* (for خواسْت تار‎), 'one who makes a request,' 'a petitioner' (from خواسْتَن‎ 'to wish,' etc.); خَریدار‎ *kharīdār* (for خَریددار‎), 'a purchaser' (from خَریدن‎ 'to purchase').

Rem. These suffixes sometimes form adjectives with a *passive* signification; as گِرِفْتار‎ *giriftār*, 'taken captive,' 'captive' (from گِرِفْتَن‎ 'to take or seize'). They are also used to form abstract substantives (§ 97).

86. Nouns of agency, and adjectives, are also formed by adding to substantives the following suffixes :

1) كار *kār*; دستكار *dast-kār*, 'a handicraftsman,' 'an artificer' (from دست 'hand'); جفاكار *jafā-kār*, 'an oppressor' (from جفا 'oppression'); پيشكار *pesh-kār*, 'an assistant,' 'an agent' (from پيش 'before').

2) گار *gār*; as خدمتگار *khidmat-gār*, 'a servant' (from خدمت 'service'); پرهيزگار *parhez-gār*, 'abstinent,' 'a devout man' (from پرهيز 'abstinence'); گناه گار *gunāh-gār*, 'an offender,' 'a sinner' (from گناه 'sin'); ستم گار *sitam-gār*, 'unjust,' 'an oppressor' (from ستم 'oppression'); يادگار *yādgār*, 'a memorial,' 'a monument' (from ياد 'remembrance').

Rem. The idea of agency is sometimes not very prominent: *e.g.* روزگار *roz-gār*, 'time,' 'the world,' 'fortune' (from روز 'day').

3) گر *gar*; as آهنگر *āhan-gar*, 'a blacksmith' (from آهن 'iron') جلدگر *jild-gar*, 'a book-binder' (from جلد 'a skin,' 'a volume'); زرگر *zar-gar*, 'a gold-smith' (from زر 'gold'); شيشه گر *shīsha-gar*, 'a glass-blower' (from شيشه 'glass'); ستم گر *sitam-gar*, 'an oppressor' (from ستم 'oppression').

Rem. كار *kār* is, originally, a *noun*, signifying 'work,' 'action ;' but it is commonly used as a suffix, denoting 'work,' or 'the doing, or doer of, a work.' In گار the ك of كار is softened into گ, these letters being interchangeable. The suffix گر is simply a contraction of گار; it most frequently indicates 'a worker,' 'a maker,' but it is interchangeable with both كار and گار. Occasionally گر has the signification of 'possessor;' *e.g.* توانگر *tuwāngar*, 'one possessing power,' 'rich.' These affixes correspond to the Sanskrit कार and कर at the end of compounds; *e.g.* अन्धकार, दन्तकार, दिनकर, दुष्कर.

٤) چِي *chī*; as باورْچِي *bāwar-chī* (*lit.* 'one possessing trust or confidence'), 'a cook' (from باور 'trust, confidence'); مَشْعَلْچِي *mash'al-chī*, 'a torch-bearer' (and, in India) 'a cook's mate' (from مَشْعَل 'a torch'). If the final letter of the noun be ه (silent), it is dropped before the termination is added; as خزاْنْچِي *khazān-chī*, 'a treasurer' (from خزانه 'treasure').

Rem. This suffix is derived from the Turkish.

٥) بان *bān*, or وان *wān*, signifying 'keeping, watching, or guarding;' as باغْبان *bāg-bān*, 'a gardener' (from باغ 'a garden'); درْبان *dar-bān*, and درْوان *dar-wān*, 'a gatekeeper,' 'a porter' (from در 'a gate'); گِریبان *girebān*, 'the collar of a garment' (*lit.* 'that which protects the گَری or 'neck'); مِهْرْبان *mihrbān*, 'benevolent,' 'affectionate,' 'kind' (*lit.* 'guarding or keeping مِهْر, or affection').

Rem. This suffix is occasionally attached to Hindī words also: *e.g.* گاڑِي وان *gāṛī-wān*, or گاڑِي بان *gāṛī-bān* (= والا) 'a cart man, or carter.' The original suffix is doubtless وان (related to the Sanskrit वन्त् *vant*), the letters ب and و being interchangeable.

87. POSSESSIVE ADJECTIVES and substantives are formed by adding to substantives the following suffixes, denoting 'possession,' 'affection,' or 'fullness':

١) اوَر or آوَر — *āwar*; as زبان آوَر *zabān-āwar*, 'possessing speech,' 'eloquent' (from زبان 'speech'); زوراوَر *zor-āwar*, 'possessing strength,' 'strong,' 'an athlete' (from زور 'strength'); دِلاوَر *dil-āwar*, 'possessing heart,' 'brave,' 'warlike' (from دِل 'heart'); بَخْتاوَر *bakht-āwar*, 'fortunate' (from بَخْت 'fortune'). This affix is sometimes contracted

to اُار ـ *ār*; *e.g.* سالار *sāl-ār* (*lit.* 'possessed of years,' 'old,' and thence,) 'a chief, or leader'; دِيوار *dīw-ār*, 'a wall' (*lit.* 'possessing a stratum, or foundation,' from دِيو, for داو, by *imāla*, or change of vowel).

Rem. In some words the suffix *ār* is redundant: *e.g.* زِنگار *zang-ār* (= زنگ), 'rust,' also written زِنگال *zang-āl*, the letters ر and ل being interchangeable. So also دِيوال for دِيوار 'a wall.'

2) ور *war*; as جانور 'possessing life,' 'an animal' (from جان 'life'); سرور *sar-war*, 'a chief, or leader' (from سر 'head'); کِينه ور *kīna-war*, 'rancorous,' 'malevolent' (from کِبنه 'rancour'); هُنَرور *hunar-war*, 'possessing virtue or merit,' 'skilful,' 'accomplished' (from هُنَر 'virtue,' 'merit'). This suffix occasionally takes the form ـور *ūr*; *e.g.* دستُور *dastūr*, 'a prime-minister,' etc. (from دَست 'hand,' 'power,' etc.); رنجُور *ranjūr*, 'vexed,' 'afflicted' (from رنج 'vexation,' 'sorrow'); مزدُور *muzdūr* (but, in India, *mazdur*), 'a hireling' (from مُزد 'hire').

3) وار *wār*; as اُمِيدوار *umed-wār*, 'having hope,' 'hopeful' (from اُمِيد 'hope'); سوگوار *sog-wār*, 'having grief,' 'mourning,' 'afflicted' (from سوگ 'grief,' 'sorrow').

4) يار *yār*; as بَخْتيار *bakht-yār*, 'fortunate' (from بَخْت 'fortune'); شهريار *shahr-yār*, 'possessor, or lord of the city,' 'a king' (from شهر 'city'); هوشيار *hosh-yār*, 'possessing sense,' 'sensible,' 'prudent' (from هوش 'sense,' etc.). In a few words this suffix is contracted to ـير *er*: *e.g.* دلِير *diler*, 'possessing heart,' 'bold,' 'valiant,' = دلاور *dil-āwar*.

Rem. The suffix آور or اور آ ـ *āwar* is properly (though not used as) the root of the verb آوردن 'to bring;' and to this is related the suffix ور, for بر, the root of the verb بُردن 'to bear or carry,' which, when com-

pounded with the preposition آ, becomes آوَرْدَن ,ب and و being inter-
changeable. From وِر again, by lengthening the vowel, is formed the
suffix وَار. The suffix یَار is but another form of وَار or وِر.

5) سار *sār*; as شَرْمْسارِ *sharm-sār*, 'bashful,' 'modest' (from
شَرْم 'shame').

6) مَنْد *mand*; دانِشْمَنْد *danishmand*, 'possessing learning,
or wisdom,' 'learned,' 'wise' (from دانِش 'knowledge,' etc.);
دَولْتْمَنْد *daulat-mand*, 'wealthy' (from دَولَت 'wealth');
عَقْلْمَنْد *akl-mand*, 'sensible,' 'wise' (from عَقْل 'understand-
ing'). This suffix sometimes takes the forms ـُومَنْد — *ūmand*,
and ـُمَنْد — *umand*: *e.g.* بَرُومَنْد *barūmand*, 'fruitful,' 'fertile,'
'successful,' 'happy' (from بَر 'fruit'); اَرْجُمَنْد *arjumand*
(and اَرْجْمَنْد *arjmand*), 'precious,' 'esteemed' (from اَرْج
'price').

Rem. مَنْد corresponds to the Sanskrit मन्त् *mant.* It occasionally
also takes the form وَنْد, the Sanskrit वन्त् *want.*

7) گِیس *gīn*; as شَرْمْگِیس *sharm-gīn*, 'abashed,' 'bashful;'
خِشْمْگِیس *khishm-gīn*, 'inflamed with anger,' 'irate' (from
خِشْم 'anger'); غَمْگِیس *gam-gīn*, 'sorrowful' (from غَم
'sorrow').

Rem. The original form of گِیس is آگِیس *āgīn*, derived from the verb
آگَنْدَن, and signifies 'filled.' Added to nouns it sometimes serves to
express a *quality*, as well as to form a possessive.

8) ناکْ *nāk*; as غَضَبْناکْ *gazab-nāk*, 'inflamed with wrath,'
'enraged' (from غَضَب 'rage,' 'violence'); دَرْدْناکْ *dard-
nak*, 'painful' (from دَرْد 'pain'); هَوْلْناکْ *haul-nāk*, 'terrible,'
'fearful' (from هَوْل 'fear,' 'terror').

Rem. ناکْ more commonly forms adjectives of *quality.* It would
appear to be related to the Sanskrit नज् *naj.* It is occasionally added
to verbal roots and adjectives also.

88. Possessive Adjectives are also formed by prefixing to a substantive:

1) با *bā*, signifying 'possessed of,' 'according to;' as با آبْرُو *bā-ābrū*, 'honourable' (from آبْرُو 'honour'); باتميز *bā-tamīz*, 'discriminating,' 'judicious' (from تميز 'discrimination,' 'judgment'); باقاعده *bā-kā'ida*, 'regular' (from قاعده 'a rule'); باوفا *bā-wafā*, 'faithful' (from وفا 'faith').

2) صاحب *sāhib* (an Arabic noun, signifying 'possessor,' 'owner'); as صاحب دل *sāhib-dil*, 'pious,' 'godly' (*lit.* 'possessor of the heart'); صاحب جمال *sāhib-jamāl*, 'beautiful,' 'handsome' (from جمال 'beauty'); صاحب نصيب *sāhib-nasīb*, 'fortunate' (from نصيب 'destiny,' 'fortune').

89. NEGATIVE ADJECTIVES, denoting privation, or the absence of a quality, are formed by prefixing to a noun one of the following prepositions or adverbs, corresponding in signification to the English *un, in, dis, less*, etc.:

1) بے *be*, 'without' (always prefixed to substantives); as بے پروا *be-parwā*, 'fearless,' 'careless;' بے انصاف *be-insāf*, 'unjust;' بے وفا *be-wafā*, 'faithless.'

2) كم *kam*, 'less,' 'lacking' (prefixed to substantives); as كم بخت *kam-bakht*, 'luckless;' كم زور *kam-zor*, 'powerless,' 'feeble;' كم همّت *kam-himmat*, 'spiritless,' 'unaspiring.'

3) نا *nā*, 'not' (prefixed, originally, to adjectives alone, but, at the present time, to substantives also); as نا اميد *nā-umed*, 'hopeless,' 'despairing;' نا پاك *nā-pāk*, 'unclean;' نا خوش *na-khwush*, 'displeased;' نا اهل *nā-ahl*, 'unworthy.'

4) غير *gair*, 'other,' 'different,' 'opposite' (borrowed from the Arabic, and used before substantives and adjectives); as غير انصاف *gair-insāf*, 'unjust;' غير حاضر *gair-hāzir*, 'not present,' 'absent;' غير ممكن *gair-mumkin*, 'impossible.'

5) لا *lā*, 'not' (also borrowed from the Arabic, and pre-fixed chiefly to substantives, or adjectives employed as substantives); as لاچار *lā-chār*, 'helpless,' 'remediless;' لاجواب *lā-jawāb*, 'answerless;' لاوارث *lā-wāriṣ*, 'heirless,' 'unclaimed.'

90. ADJECTIVES OF SIMILITUDE are formed by adding to substantives the suffixes:

1) آسا *āsā*, سا *sā*, or ساں *sān*; *e.g.* شیرآسا *sher-āsā*, or شیرسا *sher-sā*, or شیرساں *sher-sān*, 'like a tiger,' 'tigrish;' مردآسا *mard-āsā*, 'like a man,' 'manly;' فرشته ساں *firishta-sān*, 'angelic.'

Rem. The origin of these suffixes is the verb سودن, whence by pre-fixing the preposition آ, the verb آسودن is derived.

2) سار *sār*; as خاکسار *khāk-sār*, 'like dust,' 'humble;' سگسار *sag-sār*, 'dog-like,' 'miserly,' 'a miser.'

Rem. سار affixed to substantives and adjectives is occasionally synonymous with سر 'head;' *e.g.* سگسار *sag-sār*, 'dog-headed,' 'an inhabitant of a region where the inhabitants have heads like dogs;' سبکسار *sabuk-sār* (= سبکسر), 'light-headed,' 'unsteady,' 'foolish.'

3) وار *wār*: as بزرگوار *buzurg-wār*, 'like the great,' 'great,' 'excellent;' ذره وار *ẕarra-wār*, 'atom-like,' 'humble.'

4) گاں *gān*; as خدایگاں *khudāegān*, 'like God' (a title of kings and great men), 'most excellent,' 'omnipotent.'

Rem. The signification of 'similitude,' in the case of both وار and گاں, often passes into that of 'fitness,' 'worthiness' (see § 91, 2, 3).

5) ماں *mān*; as آسماں *āsmān*, 'like a mill-stone' (re-volving), 'heaven' (from آس 'a mill-stone').[1]

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[1] Such is the derivation of *āsmān* according to native scholars. The Zend form of the word is *ashman*, the Sanskrit अश्मन् *aśman*.

Rem. ‫مان‬ is used in some Persian words with the signification of 'possessing,' but is not found in Urdū. In the word ‫شادمان‬ it does not signify 'possession,' as Professors Monier Williams and Dowson affirm, but is *redundant*. It never can signify 'possession' when joined to an adjective.

6) ‫وش‬ *wash*; as ‫ماهوش‬ *māh-wash*, 'like the moon.'

7) ‫وند‬ *wand*; as ‫خداوند‬ *khudā-wand*, 'like God,' 'lord,' 'possessor;' whence, by contraction, ‫خاوند‬, also signifying 'lord,' 'master,' 'husband.'

91. Adjectives denoting *fitness* or *worthiness* are formed by attaching to substantives the suffixes:

1) ‫انه‬ ‫ـ‬ *āna*; as ‫شاهانه‬ *shāhāna*, 'befitting a king,' 'royal,' 'splendid;' ‫مردانه‬ *mardāna*, 'becoming a man,' 'manly.'

Rem. a. Such is the teaching of the native grammarians; but it appears far more probable that in these words, as also in ‫دیوانه‬ ‫ـ‬ ‫بزرگانه‬ ‫عاشقانه‬ ‫ـ‬ ‫شاگردانه‬, and many more, the *relative* suffix ‫ه‬ ‫ـ‬ (§ 92, 6) is added to the *plurals* ‫شاهان‬ ‫ـ‬ ‫مردان‬, etc.: ‫انه‬ ‫ـ‬ also occurs as a relative suffix.

Rem. b. From the signification of 'fitness,' arises that of 'manner,' which is also common to this suffix, and hence its use in forming adverbs: *e.g.* ‫شاهانه‬ 'royally,' ‫مردانه‬ 'in a manly manner;' ‫غرضانه‬ 'interestedly.'

2) ‫گان‬ *gān*; as ‫شایگان‬ *shāe-gān* (for ‫شاهگان‬), 'worthy of a king;' ‫رایگان‬ *rāe-gān* (for ‫راهگان‬), 'fit to throw on the road,' 'a thing found on the road,' hence, 'a thing obtained, or lost, for nothing,' 'anything worthless.'

3) ‫وار‬ *wār*, or ‫وارد‬ *wāra*; as ‫شاهوار‬ *shāh-wār*, 'worthy of a king,' 'princely,' 'royal;' ‫بزرگوار‬ *buzurg-wār*, 'worthy of the great,' 'great,' 'excellent;' ‫گوشوار‬ *gosh-wār*, or ‫گوشواره‬

gosh-wāra, 'suitable to the ear,' 'an earring;' ماهْوار *māh-wār,* or ماهْوارَه *māhwāra,* 'adapted to a month,' 'monthly stipend,' etc., 'monthly.'

Rem. From the signification of 'fitness,' etc., arises that of 'measure,' 'quantity;' as جامَه وار *jāma-wār,* ('fit to make,' or) '*sufficient* to make a garment' = جامَه بْهر *jāma-bhar.* The original form of this suffix is بْر, corresponding to the Sanskrit and Hindī भर *bhar.*

4) ي— *ī,* added to infinitives only; as خُورْدَنِي *khwur-danī,* 'fit to eat,' 'eatable' (from خُورْدَن 'to eat'); گُفْتَنِي *guftanī,* 'fit to utter;' شُدَنِي *shudanī,* 'fit to be.'

92. RELATIVE ADJECTIVES and Substantives are formed by adding to substantives the suffixes:

1) ال— *āl,* (used to form substantives); as جِنْگال *chang-āl,* 'a claw' (from جِنْگ 'bent, curved'); دُنْبال *dumb-al,* 'the extremity of a thing,' 'a tail' (from دُم = دُنْب 'a tail').

2) ان— *ān;* as بِياबان *biyābān,* 'a desert' (from بے آب 'without water'); پايان *pāyān,* 'end' (of the foot), 'extremity' (from پاي 'foot'); پيشان *peshān,* 'the front or foremost part' (from پيش 'before;' from پيشان is derived پيشانِي *peshānī,* 'the forehead').

Rem. The suffix ان— also forms *patronymics* and *relative nouns of place:* e.g. إيران *Īrān* and تُوران *Tūrān* (from Īr and Tūr, sons of Farīdūn); إِسْپَهان *ispahān,* Ispahān (for سِپاهان *sipāhān,* from سِپاه 'an army'). It is sometimes redundant: e.g. آباد = آبادان 'inhabited,' 'peopled.'

3) انه— *āna;* as دَسْتانه *dast-āna,* 'a glove' (from دَسْت 'hand'); مَرْدانه *mard-āna* 'pertaining to man;' كاشانه *kāsh-āna,* 'a glass-house,' thence generally, 'a house;' سالانه *sāl-āna,* 'pertaining to a year,' 'yearly.'

4) گاں *gān*; as گِرْدگاں *gird-gān*, 'a walnut' (from گِرْد 'round'); دِهْگاں *dih-gān* = دِهْقان 'pertaining to a village,' 'a villager' (دِهْقان is the Arabic form of the word); بازَرْگاں *bāzar-gān* (from بازارْگاں), 'a merchant.'

5) واں *wān*, and وں *wan* (but in Urdū generally occur- ring under the form ـوں *ān*); as هُمايُوں *humāyūn*, 'fortu- nate,' 'happy' (from هُماي 'a bird of happy omen,' 'Humāy'); گَرْدُوں *gardūn*, 'the celestial orb,' 'a wheel' (from گَرْد 'revolving'); واڙُوں *wāzhūn*, 'inverted,' 'unfortu- nate' (from واژ 'inverted').

Rem. The suffixes وَنْد and ـاوَنْد are also *relative*, and are common in Persian, although not frequently occurring in Urdū : *e.g.* خُداوَنْد 'pertaining to God,' 'a lord;' خُوِيشاوَنْد 'pertaining, or related, to self,' 'a kinsman.' These suffixes are all no doubt derived from the Sanskrit वन्त् *vant*, nom. वान् *vān*.

6) ـه *a*; as أُسْتُرَه *ustura*, 'a razor' (from أُسْتُر the root of أُسْتُرَدن 'to shave'); دَسْتَه *dasta*, 'a handle' (from دَسْت 'hand'); زبانَه *zabāna*, 'flame' (of fire, etc.), from زباں 'tongue;' دهانَه *dahāna*, 'the bit of a bridle' (from دهاں 'mouth'); روزَه *roza*, 'pertaining to a day' (from روز 'day'); سالَه *sāla*, 'pertaining to a year;' يكْ طَرْفَه *yak-tarfa*, 'per- taining to one side,' 'one-sided' (from يكْ طَرف 'one side').

Rem. The suffix ـه is sometimes redundant, as in چارَه *chāra*, كِينَه *kīna*, آوازَه *āwāza*.

7) ـيں *īn*, denoting, besides *relation*, the *material* of which a thing is made; as زَرِيں *zarīn*, 'golden' (from زَر 'gold'); رنْگِيں *rangīn*, 'coloured' (from رنْگ 'colour'); سنْگِيں *sangīn*, 'of stone;' نمَكِيں *namakīn*, 'salty ;' پوستِيں *postīn*, 'a cloak or jacket made of a skin' (پوسْت).

Rem. In lieu of ‏یں‎ۛ the form ‏ینه‎ۛ sometimes occurs : *e.g.* ‏پشمینه‎
pashmīna, 'made of wool,' 'woollen;' ‏گنجینه‎ *ganjīna,* 'that which is
obtained from a repository of treasure,' 'a treasury.' The suffix ‏یں‎ۛ
is also used in forming the superlative degree, and is added to many
words to form degrees of comparison : as ‏پیشیں‎ *peshīn,* 'anterior;'
‏پسیں‎ *pasīn,* 'posterior.' It is sometimes redundant: *e.g.* ‏اوّلیں‎ *awwa-*
līn = ‏اوّل‎ 'first.'

8) ‏ی‎ۛ *ī,* forming *patronymics* and other *relative* ad-
jectives; as ‏پارسی‎ *pārsī,* 'of Persia,' 'Persian;' ‏هندی‎ *hindī,*
'of India,' 'Indian;' ‏شاهی‎ *shāhī,* 'pertaining to a king,'
'royal;' ‏آتشی‎ *ātishī,* 'of fire,' 'fiery;' ‏خونی‎ *khūnī,* 'san-
guinary,' 'bloody,' 'a murderer.' If the final letter of
the noun be ‏ه‎ۛ *a,* it is changed into ‏گ‎ before the suffix;
e.g. ‏خانگی‎ *khānagī* (or *khāngī*) 'pertaining to the house,'
'domestic.'

Rem. ‏ی‎ۛ is occasionally redundant, chiefly at the end of Arabic
words: *e.g.* ‏اعتقادی‎ *'itikādī* = ‏اعتقاد‎ 'to believe firmly;' ‏زیادتی‎
ziyādatī = ‏زیادت‎ 'increase,' 'excess.'

93. Adjectives denoting *colour,* or similitude of colour,
are formed by means of the suffixes ‏فام‎ *fām,* and ‏گوں‎ *gūn,*
as ‏سیاه فام‎ *siyāh-fām,* 'blackish;' ‏لعل فام‎ *la'l-fām,* 'ruby-
coloured;' ‏گلگوں‎ *gul-gūn,* 'rose-coloured;' ‏لاله گوں‎ *lāla-gūn,*
'tulip-coloured.'

Rem. ‏فام‎ may also take the forms ‏وام‎ *wām,* ‏پام‎ *pām,* and ‏بام‎ *bām*;
and in place of ‏گوں‎ the form ‏گونه‎ is occasionally found.

94. Adjectives and substantives denoting *fellowship,*
companionship, equality, etc., are formed by prefixing to
a substantive the adverb ‏هم‎ *ham,* signifying 'together,'
'same,' and corresponding to the English 'fellow,' 'mate,'

'con-,' 'co-;' as هم دَرْد *ham-dard*, 'fellow-sufferer,' 'sympathetic' (from دَرْد 'pain'); هم جِنْس *ham-jins*, 'of the same genus, or class,' 'congener,' homogeneous;' هم عُمْر *ham-ʿumr*, 'of the same age,' 'coeval;' هم سبق *ham-sabak̤*, 'a class-fellow' (from سبق 'a lesson').

Rem. هم may also occur as the latter part of a compound, a preposition being prefixed to it: *e.g.* باهم *bāham*, 'together,' 'along with;' بَرْهم *bar-ham*, 'upon one another,' 'confused' 'jumbled,' 'angry,' دَرْهم *dar-ham*, 'one under another,' 'higgledy-piggledy,' 'confused,' 'angry.'

95. NOUNS OF PLACE, or اسْمائے مکاں *asmā'ĕ makān*, called also اسْمائے ظُروف *asmā'ĕ ẓurūf* ('nouns that express the *vessels* which contain things'), are formed: *a*) by placing after a noun one of the following nouns:

1) آباد *ābād*, 'populated by,' ' city ;' as اِلّٰہ آباد *ilāh-ābād*, 'the city of God,' (Anglicè) ' Allahabad ;' اکبر آباد *akbar-ābād*, 'the city of Akbar,' 'Agra;' شاہ جہاں آباد *shāh-jahān-ābād*, 'the city of Shāh-jahān,' 'Dehli.'

2) گاہ *gāh*, 'place;' as شِکارگاہ *shikār-gāh*, 'hunting-ground;' عِبادت گاہ *ʿibādat-gāh*, ' place of worship;' خواب گاہ *khwāb-gāh*, 'sleeping-place,' 'bed-chamber.'

Rem. گاہ also signifies 'time,' and is used to form *nouns of time* (اسْمائے زماں *asmā'ĕ zamān*); as سحرگاہ *sahar-gāh*, 'morning' (from سحر 'dawn'); شام گاہ *shām gāh*, 'eventide' (from شام 'evening').

3) خانه *khāna*, 'house;' as کارخانه *kār-khāna*, 'a workshop;' کُتُب خانه *kutub-khāna*, ' a library ' (from کُتُب pl. of کِتاب 'a book'); قَید خانه *kaid-khāna*, 'a prison' (from قَید 'imprisonment:' in India the compound جیل خانه, from the English ' jail,' is also commonly used).

Rem. The words آباد, گاہ, and خانه must not be regarded as suffixes.

The construction is that of the inverted genitive (§ 73), and forms determinative compounds.

b) By adding the following suffixes to nouns:

1) ستان‍ـ — *istān* (the Sanskrit स्थान *sthāna*); as گُلستان‍ *gul-istān*, 'a rose-garden;' کوهِستان‍ *koh-istān*, 'a mountainous region;' ریگِستان‍ *reg-istān*, 'a sandy. place.' If the noun end in a vowel, the initial vowel of the suffix is dropped: *e.g.* بُوستان‍ *būstān*, 'a place of fragrance,' 'a garden.'

2) شن *shan*; as گُلشن *gul-shan*, 'a rose-bed, or rose-garden.'

3) نا *nā*, or نائے *nāe*; as آبنائے *āb-nāe* 'a strait;' تنگنائے *tang-nāe*, 'a narrow place,' 'a defile,' 'a strait' (also تنگنا *tangnā*).

A variety of the noun of place is the *noun of multitude* (اِسمِ کثرت *isme kasrat*), which designates the place where the object signified by the noun to which the suffix is added, is found in large numbers or quantities. It is formed by means of the following suffixes:

1) زار *zār*; as گُلزار *gul-zār*, 'a place where roses abound,' 'a rose-garden;' سبزه زار *sabza-zār*, 'a place where verdure abounds,' 'a meadow;' بازار *bā-zār* (contracted from ابازار), 'a place where provisions (ابا) abound,' 'a market.'

2) سار *sār*; as شاخسار *shākh-sār*, 'abounding in branches,' 'a place where branchy trees abound;' نمکسار *namak-sār*, 'abounding in salt,' 'salty,' 'a salt-mine;' رُخسار *rukh-sār*, 'the cheek,' 'the face.'

3) بار *bār*; as سنگبار *sang-bār*, 'a place abounding in stone,' 'a stone-pit;' جویبار *joe-bār*, 'a place abounding in streams;' زنگبار *zang-bār*, 'the country inhabited by the Ethiopians,' 'Zanguebar.'

Rem. بار is related to the Sanskrit वार *vāra*, 'a multitude.' It has other significations also; *e.g.* *a)* 'permission,' 'approach to royalty,' as in دَرْبار *darbār*, 'the court or levee of a prince:' *b)* 'time,' 'turn,' as يَكْبار *yak-bār*, 'one-time,' 'once.' With the suffix بار must not be confounded the root of the verb باريدن 'to rain,' which occurs in compounds: *e.g.* گوهرْبار *gauhar-bār*, 'raining or scattering pearls.'

4) لاخ *lākh*; as سَنْگْلاخ *sang-lākh*, 'a place abounding in stone;' ديولاخ *dev-lākh* (or *dev̄o-lākh*), 'a place abounding in demons.'

96. Connected with the *noun of place* is the 'noun which is the *vessel* or *receptacle* (ظَرْف) of a thing,' and which is formed by means of the suffix دان *dān*; *e.g.* نمكدان *namak-dān*, 'a salt-cellar;' شمعدان *shama'-dān*, 'a candle-stick;' قلمْدان *kalam-dān*, 'a pen-case.'

Rem. This suffix is added to Hindī nouns also, and may take the form داني; *e.g.* اُگالْدان *ugāl-dān*, (or اُگالْداني *ugāl-dānī*), 'a spit-box;' پيكْدان *pīk-dān* (or پيكْداني *pīk-dānī*), 'a spittoon'—properly, 'a vessel for receiving the *ugāl* or *pīk*, *i.e.* the juice of the betel-leaf which is spit out.' Nouns (masc.) ending in *ā* are inflected before the affix is added: *e.g.* چُوهے دان *chūhe-dān*, 'a mouse-trap, or rat-trap.'

97. ABSTRACT NOUNS are of two kinds: *a)* those which denote *states* or *acts*, and are *verbal*, being derived from infinitives, or roots of verbs:

1) By dropping the final ن of infinitives; as خَريد *kharīd*, 'purchase,' from خَريدن 'to buy;' دَرْخواسْت *dar-khwāst*, 'request,' from دَرْخواهشْتن 'to desire or request;' فروخْت *furokht*, 'sale,' from فروخْتن 'to sell.'

2) By adding the suffixes تار *tār* and دار *dār* to apocopated infinitives; the former to those which end in تن *tan*,

and the latter to those ending in دن *dan*; *e.g.* گُفتار *guftār*,
'saying,' 'speech;' رفتار *raftār*, 'gait,' 'procedure;' دیدار
dīdār, 'seeing,' 'sight.'

3) By adding to the roots of verbs the suffix اک— *āk*;
as تپاک *tapāk*, 'agitation;' خُوراک *khwurāk*, 'food;' سوزاک
sozāk, 'inflammation,' 'strangury.'

4) By adding the suffix ان— *ān* to verbal roots; as فرمان
farmān, 'command' (the Sanskrit प्रमाण *pramāna*); باران
bārān, 'rain.'

5) By adding the suffix ش— *ish* to verbal roots; as
خواهش *khwāhish*, 'desire,' 'wish;' پرورش *parwarish*, 'nur-
ture,' 'support;' بینش *bīnish*, 'seeing,' 'discernment;'
دانش *dānish*, 'knowledge,' 'wisdom.'

Rem. This suffix often forms abstract nouns of *quality* also.

6) By adding the suffix ه— *a* to verbal roots; as لرزه
larza = لرزش 'tremor;' ناله *nāla* = نالش 'lamentation;'
سُفیده *sufaida* = سُفیدی 'whiteness.'

b) Those which denote *qualities*: they are formed by
means of the suffixes:

1) ا— *ā*, added to adjectives; as گرما *garmā*, 'heat,' 'sum-
mer;' سرما *sarmā*, 'cold,' 'winter.'

2) ی— *ī*, added chiefly to adjectives, primitive and
verbal; as دوستی *dostī*, 'friendship;' نیکی *nekī*, 'goodness;'
سُفیدی *sufaidī*, 'whiteness;' دانائی *dānāī*, 'wisdom;'
خِدمتگاری *khidmatgārī*, 'service;' عقلمندی *akhmandī*, 'sense,'
'wisdom.' If the final letter of a Persian adjective be ه—
a, it is changed into گ *g* before the termination is added;
e.g. بندگی *bandagī*, 'service;' تازگی *tāzagī*, 'freshness;'
چسپیدگی *chaspīdagī*, 'adhesiveness,' 'attachment' (from

چسْپِیدہ the pass. part. of چسْپِیدن 'to stick'); but if the
adjective be an Arabic word, the final *h* is changed to *t*
(or rather the original ة *t*, which on account of the loss of
the final vowel became ه *h*, is restored); *e.g.* زِیَادتی *ziyā-
datī*, 'excess,' from زِیَادہ *ziyāda*, 'more,' 'excessive.'

98. THE DIMINUTIVE is formed by means of the follow-
ing suffixes :

1) کَ— *ak* (used chiefly with nouns denoting animate
things); as مرْدک *mardak*, 'a manikin,' 'a contemptible
man;' طِفْلک *tiflak*, 'a little child;' اسْپک *aspak*, 'a small
horse,' 'a pony;' دسْتک *dastak*, 'a small hand,' 'a tap at
a door;' زمْبورک *zambūrak*, 'a small gun or swivel.'

2) چه *cha*, or یچه — *īcha*, or زہ *za*, or یزہ — *īza* (چ being in-
terchangeable with چ, ز, and ج); as باغچه *bāgcha*, and باغِیچہ
bāgīcha, 'a small garden;' چمچه *chamcha*, 'a spoon;' دیگچه
degcha, 'a small caldron,' 'a pot;' کوچه *kūcha*, 'a lane;'
چوزہ *chūza*, 'a young bird,' 'a chicken;' دوشِیزہ *doshīza*,
'a virgin;' مشْکِیزہ *mashkīza*, 'a small leather bottle.'

Rem. a. ہ being interchangeable with ا in Urdū, this suffix some-
times takes the form چا ; *e.g.* دیگچا *degchā*; whence, by forming the
Hindī diminutive thereof, دیگچی *degchī*.

Rem. b. Diminutive forms are commonly used in Persian and Urdū
to express *contempt, endearment, regard*, etc.

99. Compounds occur in great variety of forms in
Persian, and many such are borrowed by the Urdū. The
most important of these—the Determinative and the
Attributive—have been noticed in treating of the genitive
case, and the adjective (§§ 73, 78). There remains :

The Copulative Compound.

This may be composed : 1) of two verbal roots or imperatives: *a*) either one and the same verb repeated, and
the last a negative; as دارمدار *dār-ma-dār* (and دارومدار),
'hold, hold not,' 'adjustment of a dispute;' کش مکش *kash-
ma-kash* (and کش ومکش), 'pull, pull not,' 'pulling backwards and forwards,' 'distraction,' 'tumult;' *b*) or of two
different verbs; as دارگیر *dār-gīr* (and داروگیر), 'seizing,'
'pomp,' 'tumult.'

2) of an apocopated infinitive and the root of the same
verb; as گُفتگو *guft-gū* (and گُفت وگو), 'conversation;' جُست
جُو *just-jū* (and جُست وجُو), 'search,' 'quest.'

3) of two apocopated infinitives; as آمد رفت *āmad-raft*
(and آمد ورفت), 'coming and going,' 'intercourse;' گُفت
وشنُود *guft o shanūd*, 'speaking and hearing,' 'colloquy,'
'altercation.'

4) of two nouns of different signification, as پاي و پر
pae-o-par, 'power;' or of the same signification, as جو جو
jau jau, 'grain, grain,' 'grain by grain;' قیل وقال *kīl o kāl*,
'speech and response,' 'discourse.'

Rem. To this class also belong those compounds in which the last
word (which is used merely to rhyme or jingle with the first) is called
the تابع *tābi'* or *appositive*, by the native grammarians: *e.g.* هرج مرج
harj-marj, 'confusion,' 'tumult.'

Two words, whether the same or different, are often
connected by means of the letter ا, which may have the
signification: *a*) of و 'and;' *e.g.* کشاکش *kushā-kash*, 'pulling
one way and the other,' 'distraction,' 'tumult;' رستاخیز
rastā-khez, 'escaping and rising,' 'the day of resurrection;'

نگاپو *tagāpū*, 'running and running,' 'diligent search,'
'bustle,' 'toil.'

b) of close proximity; as برابر *barā-bar*, 'breast to breast,'
'on a level with,' 'equal;' لبالب *labā-lab*, 'lip to lip,'
'brimful;' دمادم *damā-dam*, 'moment to moment,' 'each
moment,' 'continually.'

c) totality or *completeness*; *e.g.* سراسر *sarā-sar*, 'from end
to end,' 'throughout,' 'altogether;' سراپا *sarā-pā*, 'from
head to foot,' 'completely.'

Rem. Similarly two members of a compound are often connected by
the preposition به *ba* 'to,' etc., *e.g.* دم بدم *dam-ba-dam*, 'from moment
to moment,' 'each instant;' جابجا *jā-ba-jā*, 'from place to place,' 'one
place after another;' یک بیک *yak-ba-yak*, 'one by one;' بدست
دست *dast-ba-dast* 'hand in hand,' 'from hand to hand,' 'quick,'
'prompt.'

NUMERALS.

100. The following Table gives the leading Cardinal
Numbers:

یک *yak*	.	1	دوازده *duwāzdah*	. . .	12
دو *du*	. . .	2	سیزده *sīzdah*	. . . .	13
سه *sih*	. . .	3	چهارده *chahārdah*	. .	14
چهار *chahār*	. . .	4	پانزده *pānzdah*	. .	15
پنج *panj*	. . .	5	شانزده *shānzdah*	. . .	16
شش *shash*	. . .	6	هفده *hafdah*	. . .	17
هفت *haft*	. . .	7	هشده *hashdah*	. . . .	18
هشت *hasht*	. . .	8	نوزده *nūzdah*	. . . .	19
نه *nuh*	. . .	9	بیست *bīst*	. . . . .	20
ده *dah*	. . .	10	بیست و یک *bīst-o-yak*	. . .	21
یازده *yāzdah*	. . .	11	بیست و دو *bīst-o-du*	. . .	22

سي sī	30	سصد si ṣad . . .	300
چهل chihal . . .	40	چهارصد chahār-ṣad	400
پنجاه panjāh . .	50	پانصد pān-ṣad . .	500
شصت shaṣt . . .	60	ششصد shash-ṣad .	600
هفتاد haftād . .	70	هفتصد haft-ṣad. .	700
هشتاد hashtād . .	80	هشتصد hasht-ṣad .	800
نود nuvad. . .	90	نهصد nuh-ṣad. .	900
صد ṣad	100	هزار hazār . . .	1000
صد و يك ṣad-o-yak .	101	ده هزار dah hāzār.	10,000
دو صد dū-ṣad . .	200	لك lak	100,000

ORDINAL NUMBERS.

101. The ordinal numbers are formed by adding the termination م‍ـ‍ *um* to the corresponding cardinals, but in the *third* and the *ninth* (optionally) the final س is changed into و before the termination is added; *e.g.* يكم *yakum,* 'first;' دوم *duwum,* 'second;' سيوم *siwum,* 'third,' etc.; نهم *nuhum,* or نوم *nuwum,* 'ninth;' دهم *dahum,* 'tenth,' and so on. If the number lie between the *decades* (as بيست و دو), the termination is added to the last word; *e.g.* بيست ودوم *bīst-o-duwum,* 'twenty-second.'

DISTRIBUTIVE NUMERALS.

102. The distributives are formed, as in Hindī and Urdū, by repeating the cardinals: *e.g.* يك يك *yak yak,* 'one at a time,' 'singly,' 'one apiece;' دودو *dū dū,* 'two at a time,' 'by twos,' 'two apiece.'

MULTIPLICATIVES.

103. Multiplicatives are formed by adding to the cardinals: 1) the adverb چند *chand,* 'so many :' *e.g.* دوچند

du-chand, 'twofold;' 2) the suffix تا *tā*; as یکْتا *yak-tā*, 'single,' دُوتا *du-tā*, 'double:' 3) the suffix گانه *gāna* (corresponding to the Hindī affix گُنا *gunā*): *e.g.* یگانه *yagāna*, 'single' (for یکْ گانه, by contraction); دُوگانه *du-gāna*, 'double.' ·

Numeral Adverbs.

104. The numeral adverbs 'once,' 'twice,' etc., are expressed by adding to the cardinals the word بار *bār*, or باره *bāra*, 'time,' or one of the synonymous Arabic words نَوْبت *naubat*, مرْتبه *martaba*, or دفعه *daf'a*: *e.g.* یکْبار *yak-bār*, or یکْباره *yak-bāra*, یکْ نَوْبت *yak-naubat*, etc., 'once;' دُوبار *du-bār*, دُوباره *du-bāra*, دُونَوْبت *du-naubat*, etc., 'twice.' The adverbs 'firstly,' 'secondly,' etc., are expressed by the ordinals: *e.g.* یکُم *yakum*, 'firstly,' دُوُم *duwum*, 'secondly,' &c.

ARABIC CONSTRUCTIONS.

105. Nearly all Arabic words are derived from some verbal root, consisting for the most part of *three* letters, with the help of one or more of the seven letters of augmentation (or, as they are commonly termed, *servile* letters) *y*, *t*, *s*, *m*, *n*, *ū*, *ā*, or *a*, which are comprised in the word یَتَسَمَّنُوا *yatasammanū*. A large number of verbal nouns are derived from the ground form of the triliteral verb, but it is not necessary to notice more of these than occur in Urdū; the models (or, as they are technically termed, the *measures*) of such are given below with examples. In these measures, as in those of all the derived forms to be noticed, the letters ف, ع, ل, of the root فعل 'acting,' are employed to indicate *radical* letters, and the servile ة to represent final ه and ت of the Urdū.

MEASURE.	EXAMPLE.	MEASURE.	EXAMPLE.
1. فَعْل	قَتْل katl, 'killing.'	17. فُعَال	دُعَا du'ā, 'praying.'[1]
2. فِعْل	عِلْم 'ilm, 'knowing.'	18. فَعُول	قَبُول kabūl, 'accepting.'
3. فُعْل	حُكْم hukm, 'ordering.'	19. فُعُول	حُصُول husūl, 'acquiring.'
4. فَعَل	طَلَب talab, 'seeking.'	20. فَعْلَان	حِرْمَان hirmān, 'repelling.'
5. فِعَل	صِغَر sigar, 'being small.'	21. فُعْلَان	غُفْرَان gufrān, 'forgiving.'
6. فُعَل	هُدًى hudā, 'guiding aright.'	22. فَعَلَان	خَفَقَان khafakān, 'palpi-tating.'
7. فَعْلَة	رَحْمَت rahmat, 'pitying.'	23. فَعَالَة	سَعَادَت sa'ādat, 'being happy.'
8. فِعْلَة	رِحْلَت rihlat, 'travelling.'	24. فِعَالَة	كِتَابَت kitābat, 'writing.'
9. فُعْلَة	قُدْرَت kudrat, 'being able.'	25. فُعَالَة	بُغَايَت bugāyat, 'rebelling.'
10. فَعَلَة	حَرَكَت harakat, 'moving.'	26. فُعُولَة	صُعُوبَت su'ūbat, 'being difficult.'
11. فِعَلَة	سَرِقَه sarika, 'stealing.'	27. فَعَلِيَة	رَفَاهِيَت rafāhiyat, 'being ample.'
12. فَعْلَى	دَعْوَى da'wā, 'asserting.'	28. مَفْعَل	مَرْجِع marja', 'returning.'
13. فِعْلَى	ذِكْرَى zikrā, 'remembering.'	29. مَفْعَلَة	مَرْحَمَت marhamat, 'pity-ing.'
14. فُعْلَى	بُشْرَى bushrā, 'communi-cating goodness.'	30. مَفْعَلَة	مَمْلُكَت mamlukat, 'having dominion.'
15. فَعَال	سَلَام salām, 'being safe.'		
16. فِعَال	قِيَام kiyām, 'standing.'		

All these forms cannot be derived from *one* verbal root; very few verbs have more than two or three, and the majority admit of but one form. Some of the measures (for example Nos. 10, 11, 18) offer very few examples in Urdū.

[1] دُعَا du'ā was originally دُعَاو (from the root دعو). In verbal nouns of the measures of Nos. 15, 16, 17, final و or ى is in Arabic changed into *hamza* (as gene-rally happens when they follow the *alif* of prolongation), but the Persians and Indians drop the *hamza*, unless the noun is in the *status constructus*, and the *izāfat* is used.

VERBAL ADJECTIVES.

106. Other important derivatives are the *verbal* adjectives. The *measures* of those which commonly occur in Urdū are: .

1) فَاعِل—the Active Participle, or Noun of Agency: *e.g.*

عَالِم *ʿālim*, 'a learned man' (from عِلْم 'to know');

حَاكِم *ḥākim*, 'a judge,' etc. (from حُكْم 'to judge');

صَابِر *ṣābir*, 'patient' (from صَبْر 'to be patient');

غَافِل *ghāfil*, 'negligent' (from غَفْل 'to neglect').

Rem. If the second radical of the verbal root be و or ي, it is changed into *hamza* (ء) in the active participle; *e.g.* قَائِم *kā'im*, 'standing' (from قُوم 'to stand'). If the second and third radicals be identical, the . second rejects its vowel and unites with the third so as to form a double letter, which is marked with *tashdīd*: *e.g.* خَاصّ *khāṣṣ*, 'special' (from خَصَص); as however *tashdīd* over a final (vowelless) letter is useless, it is dropped in Urdū: *e.g.* خَاص *khāṣ*. If the third radical be *hamza* (ا), or و, it is changed into ي: *e.g.* خَالِي *khālī*, 'empty' (from خلو).

2) مَفْعُول—the Passive Participle: *e.g.* مَعْلُوم *maʿlūm*, 'known' (from عِلْم 'to know'); مَنْظُور *manẓūr*, 'seen,' 'approved' (from نَظَر 'to see').

Rem. If the second radical letter be و, it is elided in the pass. part., but throws back its *ẓamma* upon the preceding vowelless letter: مَقُول *makūl*, 'said' (from قَول 'to say'). If the second radical be ي, the same thing takes place, but, to indicate the elision of radical ي, the *ẓamma* is changed into *kasra*, and the servile و is in consequence changed into ي: *e.g.* مَبِيع *mabīʿ*, 'sold' (from بَيع 'to sell'). If the third radical be و, it is elided: *e.g.* مَدْعُو *madʿū*, 'called,' 'invited' (from دعو 'to call').

3) فَعِيل—a form expressing either an inherent or permanent quality, or a degree of intensity: *e.g.* حَكِيم *hakīm*, 'a sage' (from حكم 'to judge,' etc.); رَحِيم *rahīm*, 'very compassionate' (from رحم 'to have mercy').

Rem. Adjectives of the three measures noticed above are commonly used as substantives also.

4) فَعُول—a form with the same signification as the preceding: *e.g.* صَبُور *sabūr*, 'very patient' (from صبر 'to be patient'); غَفُور *gafūr*, 'very forgiving' (from غفر 'to forgive').

Rem. Verbal adjectives of the measures فَعِيل and فَعُول, derived from verbs of which the third radical is و, or ى, are subject to the same changes as those of the form مَفْعُول: *e.g.* نَبِي *nabī*, 'a prophet' (from نبو).

5) اَفْعَل—the measure of *the noun of preeminence* (اِسْم تَفْضِيل *ismĕ tafzil*). It has the signification of the English comparative and superlative, and is formed from verbal adjectives with three radicals, or with three radicals and a letter of prolongation: *e.g.* اَحْسَن *ahsan*, 'more or most beautiful' (from حَسَن *hasan*, 'beautiful'); اَفْضَل *afzal*, 'more or most excellent' (from فَاضِل *fāzil*, 'excellent'); اَكْبَر *akbar*, 'greater,' 'greatest' (from كَبِير *kabīr*, 'great'). This measure is also used for adjectives denoting *colour*, or *deformity*, derived from neuter triliteral verbs: *e.g.* اَحْمَر *ahmar*, 'red;' اَصْفَر *asfar*, 'yellow;' اَعْرَج *a'raj*, 'lame' (by nature); اَعْمَى *a'mā*, 'blind.'

6) فَعَّال—the measure of *the noun of intensiveness* (اِسْمِ مُبالغٰه *ismĕ mubālaga*). Its signification approaches very nearly to that of the measures فَعِيل and فَعُول : *e.g.* كذّاب *kazzāb*, 'a great, or habitual, liar;' ظلّام *zallām*, 'very tyrannical;' عَلّام *'allām*, 'very learned.' The same form is commonly used for nouns which indicate *professions and trades*: *e.g.* بزّاز *bazzāz*, 'a cloth-merchant;' بقّال *bakkāl*, 'a greengrocer' (but, in India), 'a grain-merchant' (= بنِيَا *baniyā*); صرّاف *sarrāf*, 'a money-changer,' 'a banker.' By adding the termination ه— *a* to this form with the first signification, still greater inten‡siveness is given to the meaning; as عَلّامه *allāma*, 'exceedingly learned.'

Rem. Other adjectives of the measures فَعَل ـ فِعَل ـ فُعَّل ـ فَعَل ـ فَعِل ـ فُعْلان ـ فَعْلان ـ فُعَّال, also occur in Urdū : *e.g.* صعْب *sa'b*, 'difficult,' صِفْر *sifr*, 'empty,' 'a cypher,' صُلْب *sulb*, 'hard,' حسن *hasan*, 'good,' 'beautiful,' خشِن *khashin*, 'rough' جبان *jabān*, 'cowardly,' شجاع *shujā'*, 'brave,' عَطْشان *'atshān*, 'thirsty,' عُرْيان *'uryān*, 'naked;' but as these are not to be distinguished by their forms from verbal nouns, they can only be learned by reading.

107. From triliteral roots are derived other forms of verbal nouns also, which, since two or more of the servile letters occur in them, are termed *augmented infinitives* (مصْدرِ مزِيد *masdarĕ mazīd*) by the native grammarians. It will be more convenient to speak of them as verbal nouns of the *second*, *third*, etc., derived forms. These

verbal nouns moreover have corresponding adjectives, similar to the فَاعِل and مَفْعُول of the *first* or ground form of the triliteral verb." The measures of both are given below, with examples.

a) Verbal Nouns of the Derived Forms.

II. تَفْعِيل (— *e.g.* تَفْرِيح *tafrīḥ*, 'gladdening' (from فرح
تَفْعِلَة ('being glad'); تَعْلِيم *taʿlīm*, 'teaching'
(from علم 'to know'); تَذْكِرَه *tazkira*, 'remind-
ing' (from ذكر 'to remember'); تَفْرِقه *tafrika*,
'scattering,' 'distributing' (from فرق 'to
separate'). Of the two measures, the first
is the more common, the last is used chiefly
where the third radical letter is و or ي.

III. مُفَاعَلَة (— *e.g.* مُتَابِله *mukābala*, 'facing,' 'confronting'
فِعَال ((from قبل 'being opposite,' 'coming to-
wards'); مُناتِله *mukātala*, and قِتَال *kilāl*,
'fighting' (from قتل 'killing'); مُجادِله
mujādala, and جِدال *jidāl*, 'contending,'
'disputing' (from جدل 'contending');
مُحافَظت *muḥāfaẓat*, 'guarding' (from
حفظ 'to preserve'). The first of the two
measures is of more frequent occurrence
than the second.

Rem. If the third radical of the verb be و or ي, it is changed into
ا : *e.g.* مُلاقات *mulākāt*, 'meeting,' from لقي 'to meet.'

IV. إِنْفَعَال—*e.g.* إِجْرا *ijrā*, 'causing to flow' (from جري
'to flow'); إِخْراج *ikhrāj*, 'causing to go out,'

'issuing' (from خرج ' to go out'); اِنْكار *inkār*,
'denying' (from نكر 'not knowing or acknow-
ledging ').

Rem. If the *first* of the radical letters be و, it is changed into ي: *e.g.*
اِيفا (for اِوْفا), *ífā*, 'performing a promise' (from وفي). If the *second*
radical be و or ي, it is elided, but throws back its vowel upon the
vowelless first radical, and the termination ت *t* is added by way of
compensation: *e.g.* اِعانت *ĕ'ānat,* 'helping' (for اِعْوان, from عون).
If the *third* radical be و or ي, it is changed into *hamza*: *e.g.* اِعْفاء *ĕ'fā,*
ʾgranting freedom, or pardon' (from عفو); in Persian and Urdū how-
ever the *hamza* is dropped, unless the noun is in the *status constructus*,
and the *iẓāfat* is used.

v. تَنَعُّل—*e.g.* تكبُّر *takabbur,* 'making oneself great,'
'being proud' (from تكبير *takbīr,* 'making
great'); تصوُّر *taṣawwur,* 'picturing to oneself,'
'conceiving' (from تصوير *taṣwīr,* 'making a
picture').

Rem. If the third radical be و or ي (و is always changed into ي,
and), the influence of the ي changes the *ẓamma* of the penult syllable
into *kasra*: *e.g.* تسلِّي *tasallī,* 'becoming comforted' (from سلي).

vi. تفاعُل—*e.g.* تناسُب *tanāsub,* 'resembling,' 'being
related' (from مناسبت *munāsabat,* 'being
related to'); تقارُب *takārub,* 'approaching'
(one another), from مُتقاربت *mukārabat,*
'approaching.'

Rem. If the third radical be و or ي, the same change is made as
in the *fifth* form: *e.g.* تداوِي *tadāwī,* 'treating oneself medically'
(from دوي). The Persians frequently change the final ي of such

words into اـ; as تمنّا *tamannā*, 'desire,' تماشا *tamāshā*, 'spectacle,' 'recreation,' 'fun.'

VII. اِنْفِعَال—*e.g.* اِنْفِصَال *infiṣāl*, 'being decided' (from فصل 'to decide'); اِنْكِشَاف *inkishāf*, 'being uncovered, or revealed' (from كشف 'to open or reveal').

Rem. If the third radical be و or ي, it is changed into *hamza*, which however is, as usual, dropped in Urdū: *e.g.* اِنْطِفَا (for اِنْطِفَاءْ), *inṭifā*, 'being extinguished' (from طفي).

VIII. اِفْتِعَال—*e.g.* اِجْتِمَاع *ijtimāʻ*, 'becoming collected,' 'assembling' (from جمع 'to collect'); اِعْتِرَاض *iʻtirāẓ*, 'putting oneself in the way,' 'opposing' (from عرض 'to place'—before one); اِقْتِدَار *iḳtidār*, 'becoming powerful' (from قدر 'to make powerful,' etc.).

Rem. If the first radical letter be ت *t*, the characteristic ت of this form unites with it into تّ; as اِتّبَاع *ittibāʻ*, 'following' (from تبع). So also, if the first radical be و, it is changed into ت, which unites with the characteristic ت of the form into تّ: *e.g.* اِتّفَاق *ittifāḳ*, 'agreeing' (from وفق). If the first radical be د or ز, the characteristic ت of the form is changed into د, which unites with an initial د into دّ: *e.g.* اِدّعَا *iddiʻā*, 'claiming one's rights' (from دعو); اِزْدِحَام *izdiḥām*, 'pressing,' 'crowding' (from زحم). If the first radical be ص ض, or ط the characteristic ت of the form is changed into ط, which unites with initial ط, into طّ: *e.g.* اِصْطِلَاح *iṣṭilāḥ*, 'a technical term' (from صلح); اِضْطِرَاب *iẓṭirāb*, 'being agitated' (from ضرب); اِطّلَاع *iṭṭilāʻ*, 'becoming informed' (from طلع).

IX.—This form does not occur in Urdū.

x. اِسْتِفْعَال—e.g. اِسْتِعْدَاد isti'dād, 'getting oneself ready,'
'being ready' (from عَدّ, the verbal noun of
the *fourth* form of which, viz. اِعْدَاد i'dād,
signifies 'making ready'); اِسْتِغْفَار istigfār,
· 'seeking forgiveness' (from غفر 'to forgive').

Rem. a. The changes which take place in this form are precisely similar to those which take place in the *fourth* form.

Rem. b. The following brief observations will throw light on the signification of these various forms:

The *second* (تَفْعِيل), and the *fourth* (اِفْعَال), are usually *causative* or *factitive*. Verbs that are *intransitive* in the first form become *transitive* in these, and those that are *transitive* become *doubly transitive*, or *causative*. But in some instances the two forms have different meanings: *e.g.* I. عِلْم '*ilm*, 'knowing,' 'knowledge,' II. تَعْلِيم *ta'līm*, 'teaching,' IV. اِعْلَام *i'lām*, 'informing one of a thing.'

The *third* (مُغَاعَلَة), and the *sixth* (تَفَاعُل), commonly convey the idea of *reciprocity*, the latter necessarily so. When the first form is *transitive*, the third expresses *the effort* or *attempt to perform that act upon the object*; *e.g.* قَتْل *ḳatl*, 'killing,' مُقَاتلَة *muḳātala*, ('trying to kill, or) fighting with.' In the *sixth* form the idea of effort or attempt becomes *reflexive*: *e.g.* تَجَاهُل *tajāhul*, 'feigning ignorance.'

The *fifth* form (تَفَعُّل) is the reflexive of the *second*; but it is more commonly used with the *effective* signification, implying that an act is done to a person, or a state produced in him, whether caused by *another* or by *himself*: *e g.* عِلْم '*ilm*, 'knowledge,' تَعْلِيم *ta'līm*, 'teaching,' تَعَلُّم *ta'allum*, 'becoming learned.' The idea of *intensiveness* (which is often found in the *second* form) exists in the *fifth* also: *e.g.* تَفَرُّق *tafarruḳ*,

'*separation into many groups, or in various directions.*' In English this form must often be rendered by the *passive*.

The *seventh* form (اِنْفِعَالٌ) is *reflexive* or *effective* in signification, and approaches nearly to the *passive*, by which it must often be rendered into English.

The *eighth* form (اِفْتِعَالٌ) is the *reflexive* of the *first*. The reflex object is either the accusative or the dative: *e.g.* اِعْتِرَاضٌ *i'tirāz*, 'putting oneself in the way,' 'opposing' (from عَرْض 'placing something before one'); اِضْطِرَاب *iztirāb*, 'moving oneself to and fro,' 'being agitated' (from ضَرْب 'beating'); اِقْتِدَار *iktidār*, 'seeking power for oneself,' 'becoming powerful' (from قُدِرَت 'being powerful,' 'power'). The reflexive signification often gives rise to the *reciprocal* (which this form has in common with the *sixth*), and occasionally passes into the *passive*. In many cases too the eighth form has the same signification as the first.

The *tenth* form (اِسْتِفْعَالٌ) is commonly used in the sense of *taking, seeking, asking for* or *demanding* what is signified by the *first*: *e.g.* اِسْتِغْفَار *istigfār*, 'asking forgiveness' (from غَفَر 'to forgive'). It also often converts the *factitive* signification of the *fourth* form into the *reflexive*: *e.g.* اِسْتِعْدَاد *isti'dād*, 'getting oneself ready,' 'being prepared' (from اِعْدَاد *i'dād*, 'making ready,' 'preparing').

Rem. c. The verbal nouns of the first and derived forms are commonly used as abstract substantives: *e.g.* عِلْم *'ilm*, 'knowledge,' تَذْكِرَة *tazkira*, 'mention.'

b) Verbal Adjectives of the Derived Forms.

The *measures* of these, with examples, are tabulated below. The difference between the form for the Active and that for the Passive Participle, consists simply in the vowel of the final syllable, the former taking *kasra*, and the latter *fatḥa*.

MEASURE OF ACT. PART.	EXAMPLE.	MEASURE OF PASS. PART.	EXAMPLE.
II. مُفَعِّل	مُعَلِّم *mŏ'allim*, 'a teacher' (from عَلِم).	مُفَعَّل	مُعَلَّم *mŏ'allam*, 'taught.'
III. مُفَاعِل	مُحَافِظ *muḥāfiẓ*, 'guarding,' 'custodian' (from حَفِظ).	مُفَاعَل	مُحَافَظ *muḥāfaẓ*, 'guarded.'
IV. مُفْعِل	مُصْرِف *muṣrif*, 'squandering' (from صَرف).	مُفْعَل	مُصْرَف *muṣraf*, 'squandered.'
V. مُتَفَعِّل	مُتَبَدِّل *mutabaddil*, 'changing' (from بدل).	مُتَفَعَّل	مُتَبَدَّل *mutabaddal*, 'changed.'
VI. مُتَفَاعِل	مُتَعَارِف *muta'ārif*, 'knowing' (from عرف).	مُتَفَاعَل	مُتَعَارَف *muta'āraf*, 'known.'
	مُنْكَشِف *munkashif*, 'revealing' (from كشف).		مُنْكَشَف *munkashaf*, 'revealed.'
VIII. مُفْتَعِل	مُعْتَمِد *mŏ'tamid*, 'trusting' (from عمد).	مُفْتَعَل	مُعْتَمَد *mŏ'tamad*, 'trusted.'
X. مُسْتَفْعِل	مُسْتَخْرِج *mustakhrij*, 'extracting' (from خرج).	مُسْتَفْعَل	مُسْتَخْرَج *mustakhraj*, 'extracted.'

108. Verbs consisting of four radicals also occur in Arabic, having a ground form and three derived forms; but the first and second forms alone occur in Urdū. Employing an additional ل to denote the fourth radical, the measures of the *verbal nouns* of these forms are:

I. فَعْلَلَة—*e.g.* تَرْجَمه *tarjama*, 'interpreting,' 'translation' (from تَرْجَم 'to interpret'); زَلْزَله *zalzala*, 'shaking' (from زَلْزَل 'to shake').

II. تَفَعْلُل—*e.g.* تَزَلْزُل *tazalzul*, 'becoming in a state of motion,' 'being shaken' (from زَلْزَل 'to shake').

109. The measures of the *verbal adjectives* corresponding
to these nouns are:

I. { مُفَعِّل (Act.)—*e.g.* مُتَرْجِم *mutarjim*, 'an interpreter.'
{ مُفَعَّل (Pass.)   مُتَرْجَم *mutarjam*, 'interpreted.'

II. { مُتَفَعِّل (Act.)—*e.g.* مُتَزَلْزِل *mutazalzil*, 'shaking.'
{ مُتَفَعَّل (Pass.)   مُتَزَلْزَل *mutazalzal*, 'shaken.'

Possessive Adjectives.

110. These, as used in Urdū, are properly determinative
compounds, in which the first noun governs the second in
the genitive. The governing noun is generally one which
conveys the idea of *possession, origin,* etc. The following
are examples of those which occur in Urdū:

1) أَبُو *abū*, or بُو *bū*, 'father,' 'originator,' etc.: *e.g.* أَبُو
أَبُو تُرَاب *abū-turāb* (or بُو تُرَاب), 'dusty,' from تُرَاب *turāb*, 'dust,'
(*bū turāb* was the nickname given by Mohammad to his
son-in-law 'Alī); بُو الْعَجِيب *bu'l 'ajab*, 'cause of wonder,'
'wonderful;' بُو الْهَوَس *bu'l hawas*, 'causing desire,'
'desirous,' 'capricious.'

2) ذُو *z̤ū*, 'owner,' possessor' (nom. sing. ذُو *z̤ū*, gen. ذِي
z̤ī, nom. plur. أُولُو *ulū*, gen. and acc. ذَوِي *z̤awī* or أُولِي *ulī*):
e.g. ذُو الْجَلَال *z̤u'l-jalāl*, 'possessor of glory,' 'glorious;'
ذُو الْقَرْنَين *z̤u'l karnain*, 'possessor of two horns,' 'two-horned;'
ذِي رُوح *z̤ī-rūḥ*, 'animate,' ذِي اِسْتِعْدَاد *z̤ī-iste'dād*, 'capable,'
'qualified;' أُولُو الْاَلْبَاب *ulu'l albāb*, 'intelligent persons;' أُولُو
الْعَزْم *ulu'l azm*, 'firm,' 'resolute;' ذَوِي الْاِقْتِدَار *z̤awi'l iktidār*,
'powerful;' أُولِي الْاَبْصَار *uli'l absār*, 'discerning,' 'wise.'

Rem. The form ذِي *z̤ī* occurs most frequently in Urdū, being used

even in ordinary conversation. It is combined with Persian words also: *e.g.* هوش ذِي *ẕī-hosh,* 'sensible,' 'intelligent.'

3) صاحِب صاحِب *sāhib,* 'companion,' 'possessor :' *e.g.* صاحِب جمال صاحِب *sāhib-jamāl,* 'beautiful;' نصيب صاحِب *sāhib-nasīb,* 'fortunate;' دل صاحِب *sāhib-dil,* 'pious,' تخْت صاحِب *sāhib-takht,* 'a king.' In the last two examples the words *dil* and *takht* are Persian.

Rem. The genitive construction is occasionally indicated by the use of the *iẓāfat: e.g.* تخْت صاحِبِ *sāhibĕ takht,* 'possessor of the throne,' 'a king.' Such is always the case when the governing nouns are ارْباب *arbāb* (pl. of رب *rabb*), 'lords,' 'possessors,' and اَهْل *ahl,* 'possessor;' خرد ارْباب *arbābĕ khirad,* 'intelligent or wise persons;' اَهْلِ عقْل *ahlĕ 'akl,* 'wise.'

RELATIVE ADJECTIVES.

111. Relative adjectives are formed in the following ways: *a)* by adding to nouns (substantives, adjectives, or pronouns) and particles the suffix ـِيّ (which, in Urdū, is changed to ـِي *ī,* the *tashdīd* being dropped; but it is restored in the derivatives from the relative adjective). The suffix may often be added without any change taking place in the primitive noun: *e.g.* شمْسِي *shamsī,* 'solar,' from شمْس 'the sun;' اِنْسانِي *insānī,* 'human,' from اِنْسان 'a human being;' حُسَيْنِي *hŭsainī,* 'of, or relating to Hosain;' عِلْمِي *'ilmī,* 'scientific,' from عِلْم 'science;' نَحْوِي *nahwī,* 'pertaining to grammar,' from نَحْو 'grammar.' In many cases however the noun undergoes some change in the auxiliary consonants, or in the vocalization, etc., before the suffix is added. In respect of these changes, so far as Urdū is concerned, the following rules may be laid down:

1) If the primitive noun be of the measure فَعِل, the *kasra* of the middle radical is changed into *fatha*: e.g. مَلَكِي *malakī*, from مَلِك 'a king.'

2) The feminine termination ت or ة is rejected: e.g. حَقِيقِي *haḳīḳī*, from حَقِيقَت 'truth,' 'reality;' طَبِيعِي *tabī'ī*, from طَبِيعَت 'nature.'

3) Final ا, ى and ي are changed into و before adding the termination ـِيّ, and *kasra* of the preceding letter is changed into *fatha*: e.g. عَصَوِي *aṣawī*, from عَصَا 'a staff;' مَعْنَوِي *ma'nawī*, from مَعْنًى or مَعْنِي 'meaning,' دِهْلَوِي *děhlawī*, from دِهْلِي 'Dehlī.'

, *Rem.* If, however, the primitive noun consist of more than four letters, final ا, ى or ي are rejected: e.g. مُصْطَفِي *muṣṭafī*, from مُصْطَفَى 'chosen.'

b) by adding to nouns the termination ـَانِي; as

جِسْمَانِي *jismānī*, 'corporeal,' from جِسْم 'body.'
رُوحَانِي *rūḥānī*, 'spiritual,' from رُوح 'spirit.'
نَفْسَانِي *nafsānī*, 'pertaining to the soul,' 'lustful,' from نَفْس 'soul.'
نُورَانِي *nūrānī*, 'luminous,' 'bright,' from نُور 'light.'

ABSTRACT NOUNS OF QUALITY.

112. Abstract nouns of quality are formed by adding the feminine termination ـَة *at* to relative adjectives, or, which amounts to the same thing, by adding the termination ـِيَّت *īyat* to nouns and particles: e.g.

إِنْسَانِيَّت *insānīyat*, 'humanity,' from إِنْسَانِي 'human.'
إِلٰهِيَّت *ilāhīyat*, 'divinity,' 'Godhead,' from إِلٰهِي 'divine.'

كَيْفِيَّت kaifīyat, 'quality,' from كَيْفِي (from كَيْفَ 'how?').

ماهِيَّت māhīyat, 'the what,' 'substance,' from ما ' what?'[1]

Rem. In a few words the Aramaic termination ـُوت ūt is used to form Abstract substantives; *e.g.* مَلَكُوت malakūt, 'royalty,' 'the world of angels,' from مَلِك malik, ' a king,' and مَلَك malak, ' an angel;' جَبَرُوت jabarūt, ' omnipotence,' from جَبَّار jabbār, ' magnifying oneself.'

NOUNS OF PLACE AND TIME.

113. Nouns of place and time (اسْمَائِ مَكَان و زَمَان *asmā'ĕ makān o zamān*) generally take the form مَفْعَل or مَفْعِل, the initial syllable مَ *ma* being characteristic: *e.g.* مَكْتَب *mak-tab*, 'a place where writing is taught,' ' a school' (from كتب ' to write'); مَخْرَج *makhraj*, and مَدْخَل *madkhal*, 'a place of egress, and ingress ' (from خرج ' to go out,' and دخل ' to go in'); مَجْلِس *majlis*, ' the place where, or time when, several persons sit,' 'room,' 'assembly,' 'party' (from جلس ' to sit'); مَسْجِد *masjid*, ' a place of worship,' ' a mosque' (from سجد ' to worship').

114. Nouns that indicate the Instrument that one uses in performing the act expressed by a verb are called اسْمَائِ آلَات *asmā'ĕ ālāt*. They generally have the form مِفْعَال or مِفْعَلَة, and are distinguished from the nouns of place by the *kasra* with which the prefixed مـ *m* is pronounced : *e.g.* مِفْتَاح *miftāḥ*, ' a key ' (from فتح ' to open '); مِصْقَلَة *miṣḳala*, ' an instrument used in polishing' (from صقل ' to polish ');

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[1] Forbes, and other grammarians after him, say that " the Abstract noun is formed by means of the feminine termination *at* or *īyat*," and give as examples the words *ḥukūmat, ḳismat, ḳudrat*, etc. These however are *infinitive nouns*, or *nouns of action*, and though, like all verbal nouns (*e.g. 'ilm*, 'knowledge'), *they may be used as abstract nouns*, they are not " abstract nouns formed by means of the termination *at*;" this suffix can only form abstract substantives when added to *relative adjectives*. The other termination should be *īyat*, not *īyat*.

ميزان *mīzān* (for موزان), ' a balance or pair of scales' (from
وزن ' to weigh ').

THE DIMINUTIVE.

115. The Arabic Diminutive (اِسْم تَصْغِير *ismĕ tasgīr*) is
not of common occurrence in Urdū. It generally takes
the form فُعَيْل, though one or two words take the form
فُعَيْلَه : *e.g.* حُسَيْن *Hŏsain* from حسن ' Hasan;' بُحَيْرِد *buhaira*,
' a small sea,' ' a lake,' from بَحْر *bahr*, ' a sea.'

GENDER.

116. The most usual termination by the mere addition
of which to masculines (chiefly adjectives) feminines are
formed, is ة ـ *at*, which in Urdū is changed into ه ـ *a*:
e.g. والدِه *wālida*, ' mother,' from والِد *wālid*, ' father,' ملكه
malika, ' queen,' from ملك *malik*, ' king;' قادِره *kādira*,
from قادِر *kādir*, ' powerful,' عظیمه *'azīma*, from عظیم *'azīm*,
' great;' مُعلِّمه *mŏ'allima*, ' a schoolmistress,' from مُعلِّم
mŏ'allim, ' a teacher or schoolmaster.'

117. Adjectives of the measure أَفْعَل, when they have
the superlative signification, form the feminine after the
measure فُعْلِى : *e.g.* كُبْرِى *kubrā*, from اكبر *akbar*, ' greatest,'
أُولى *ūlā*, from اوّل *awwal*, ' first.' But when they denote
colour or deformity, the measure of the feminine is فَعْلا : *e.g.*
صفْرا *safrā*, from اَصْفر *asfar*, ' yellow;' عرْجا *'arjā*, from اعْرج
a'raj, ' lame.'

NUMBER.

118. Arabic nouns have three numbers, the singular,
dual, and plural.

119. The dual is formed by adding the termination

ـَان *āni* to the singular; as كِتَابانِ *kitābāni*, 'two books,'
from كتاب 'a book.'

120. The plurals are of two kinds. The one, which has
only a single form, is called جمَع سالِم *jam'ĕ sālim*, 'the
complete or entire plural,' because all the vowels and con-
sonants of the singular are retained in it. The other,
which has various forms, is called جمَع تكسِير *jam'ĕ taksīr*,
'the broken plural,' because it is more or less altered from
the singular by the addition or elision of consonants, or
the change of vowels.

121. The *complete*, or *regular* plural of masculine nouns
is formed by adding to the singular the termination ـُون
ūna; *e.g.* حاضِرُون *hāzirūna*, from حاضر 'present.' That of
feminine nouns by adding ـَات *ātun* to the singular, or,
if the singular end in ة (ت or ه), by changing that letter
into ـَات : *e.g.* ملكات *malakātun*, 'possessions,' from ملكة
malakat.

122. The following is an example of the declension of
a masculine noun.

PLURAL.

Nom. حاضِر *hāzirun,* 'present.' حاضِران *hāzirāni.* حاضِرُون *hāzirūna.*
Gen. حاضِر *hāzirin.* ⎫
Acc. حاضِرًا *hāziran.* ⎭ حاضِرَين *hāziraini.* حاضِرِين *hāzirīna.*

Rem. The genitive singular does not occur in Urdū. The accu-
sative, with the *tanwīn*, frequently occurs, but always as an adverb.
The final vowel of the nominative is always dropped

123. The Urdū borrows from the Arabic, not only the
various plural forms, but also its *dual*. But the termina-
tions of the dual and the regular masculine plural are

always those of the Arabic accusative case, with the final vowels dropped: *e.g.* جانِبَین *jānibain*, 'two or both sides,' from جانِب 'side;' والِدَین *wālidain*, 'father and mother,' 'parents,' from والِد 'father;' ناظِرین *nāẓirīn*, 'beholders,' from ناظِر 'beholding;' آخِرین *ākhirīn*, 'those that come after,' 'posterity,' from آخِر 'the last.'

124. The termination ـات— *āt*, of the regular plural of feminine nouns in Arabic, with the final vowel dropped, is also used in Urdū. It may be added: 1) to verbal nouns of any measure, and either gender: *e.g.*

كمالات *kamālāt*, 'perfections,' from the masc. كمال *kamāl*.

تسلیمات *taslīmāt*, 'salutations,'   „   fem. تسلیم *taslīm*.

اِخراجات *ikhrājāt*, 'disbursements,'   „   masc. اِخراج *ikhrāj*.

اِصطلاحات *iṣṭilāḥāt*, 'technicalities,'   „   fem. اِصطلاح *iṣṭilāḥ*.

2) To verbal adjectives which are used in the plural as substantives: *e.g.*

كائِنات *kā'ināt*, 'entities,'   from كائِن 'being.'

مخلوقات *makhlūkāt*, 'creatures,'   „   مخلوق 'created.'

موجودات *maujūdāt*, 'beings,'   „   موجود 'found,' 'existing.'

Rem. Plural nouns ending in *āt* are not necessarily feminine. Their gender is generally that of the singular from which they are formed: *e.g.* حیوانات *ḥaiwānāt*, خیالات *khayālāt*, كمالات *kamālāt*, مکانات *makānāt*, etc., are masculine because their singulars are masculine, and آیات *āyāt*, اِصطلاحات *iṣṭilāḥāt*, حرکات *ḥarakāt*, etc., are feminine for a similar reason. One or two of these plurals are commonly used in the singular also; as ایک وارِدات ہوئی ہَے *ek wāridāt hū'ī hai*, 'a casualty has occurred;' تحقیقات ہو رہی ہَے *taḥkīkāt ho rahi hai*, 'investigation is taking place.' And to some of those which are feminine the plural termination of the Hindī is

occasionally added ; *e.g.* صِفَاتيں *sifāteñ*, from صِفَت *sifat*, ' an attribute or quality.'

125. The *broken plurals* of the Arabic are of frequent occurrence, and are found in a variety of forms. The most important of these forms are :

1) اَفْعَال—Singular triliterals of all forms may take this plural : *e.g.*

<table>
<tr><td></td><td>PLURAL.</td></tr>
<tr><td>جِسْم *jism*, ' body,'</td><td>اَجْسام *ajsām*.</td></tr>
<tr><td>حُكْم *ḥukm*, ' an order,'</td><td>اَحْكام *aḥkām*.</td></tr>
<tr><td>وقْت *waḳt*, ' time.'</td><td>اَوْقات *auḳāt*.</td></tr>
<tr><td>شَيِ (from شمأ), ' a thing,'</td><td>اَشْما *ashyā*.</td></tr>
<tr><td>خبر *khabar*, ' information,' ' news,'</td><td>اَخْبار *akhbār*.</td></tr>
</table>

Triliterals in which the second radical (originally و or ي) appears under the form ١, restore the original radical in the plural : *e.g.*

<table>
<tr><td>حال *ḥāl* (for حول), ' state.'</td><td>اَحْوال *aḥwāl*.</td></tr>
<tr><td>ناب *nāb* (for نيب), ' an eye-tooth,'</td><td>اَنْياب *anyāb*.</td></tr>
</table>

A few verbal adjectives of the measures فَاعِل and فَعِيل also take this form in the plural : *e.g.*

<table>
<tr><td>صاحِب *ṣāḥib*, ' companion,'</td><td>اَصْحاب *aṣḥāb*.</td></tr>
<tr><td>شَرِيف *sharīf*, ' noble,'</td><td>اَشْراف *ashrāf*.</td></tr>
</table>

2) فُعُول—The singular is generally a triliteral of one of the measures فَعْل ـ فِعْل ـ فُعْل ـ فَعَل ـ فِعَل : *e.g.*

<table>
<tr><td>اَمْر *amr*, ' an affair,'</td><td>اُمُور *umūr*.</td></tr>
<tr><td>عِلْم *'ilm*, ' science,'</td><td>عُلُوم *'ulum*.</td></tr>
<tr><td>بُرْج *burj*, ' a tower,'</td><td>بُرُوج *burūj*.</td></tr>
<tr><td>اسد *asad*. ' a lion,'</td><td>اُسُود *usūd*.</td></tr>
<tr><td>مِلِكْ *malik*, ' a king,'</td><td>مُلُوك *mulūk*.</td></tr>
</table>

A few verbal adjectives of the measure فَاعِل may take this form of plural: *e.g.*

SINGULAR.	PLURAL.
شَاهِد *shāhid,* 'a witness,'	شُهُود *shuhūd.*

3). فُعَلَا—This form is commonly used for the plural of verbal adjectives of the measure فَعِيل when they apply to rational beings, and have not a *passive* signification, nor are derived from verbs of which the second and third radicals are identical. Some masculine adjectives of the measure فَاعِل (with the same restrictions as above) also take this form for the plural: *e.g.*

أَمِير *amīr,* 'a noble,'	أُمَرَا *umarā.*
فَقِير *fakīr,* 'poor,'	فُقَرَا *fukarā.*
غَرِيب *garīb,* 'strange,' 'poor,'	غُرَبَا *gurabā.*
شَاعِر *shā'ir,* 'a poet,'	شُعَرَا *shu'arā.*
عَاقِل *'ākil,* 'wise,'	عُقَلَا *ukalā.*

4) أَفْعِلَا—This form is commonly used for the plural of masculine adjectives of the measure فَعِيل, applicable to rational beings, and derived mostly from verbs of which the second and third radicals are identical, or the third radical is و or ي: *e.g.*

قَرِيب *karīb,* 'near,' 'a relation,'	أَقْرِبَا *akribā.*
طَبِيب *tabīb,* 'a physician,'	اطِبَّا (for الطِّبَّا) *atibbā.*
حَبِيب *habīb,* 'a friend,'	احِبَّا (for الحِبَّا) *ahibbā.*
نَبِي *nabī* (from نَبَر), 'a prophet,'	انَّبِيَا *ambiyā.*
وَلِي *walī* (from وَلِي), 'a saint,'	أَوْلِيَا *auliyā.*

5) فِعَال—Triliterals of the measures فَعَلَة ـ فُعُل ـ فَعَل ـ فَعْل and فُعَلَة may take this form of plural: *e.g.*

SINGULAR.	PLURAL.
ثَوب‎ *saub,* 'a robe,'	ثِياب‎ *siyáb.*
بَحْر‎ *bahr,* 'the sea,'	بِحار‎ *bihár.*
جَبَل‎ *jabal,* 'a hill,'	جِبال‎ *jibál.*
رَجُل‎ *rajul,* 'a man,'	رِجال‎ *rijál.*
خَصْلَت‎ *khaslat,* 'a habit,'	خِصال‎ *khisál.*
رُقْعَه‎ *ruk'a,* 'a scrap of paper,' 'a letter,'	رِقاع‎ *rikáʻ.*

6) فُعَّال‎—This form is used for the plural of verbal adjectives of the measure فَاعِل‎ not derived from verbs of which the third radical is و‎ or ي‎; as

حَاكِم‎ *hákim,* 'a judge,' 'a magistrate,'	حُكَّام‎ *hukkám.*
جَاهِل‎ *jáhil,* 'ignorant,'	جُهَّال‎ *juhhál.*
عَاشِق‎ *ʻáshik,* 'a lover,'	عُشَّاق‎ *ʻushshák.*
كَافِر‎ *káfir,* 'an infidel,'	كُفَّار‎ *kuffár.*

7) أَفْعِلَه‎—A form used for the plural of quadriliterals of which the antepenult letter is quiescent (a long vowel), especially nouns of the measures فَعَال‎ and فِعَال‎; and verbal adjectives of the measure فَعِل‎ derived from verbs of which the second and third radicals are identical, or the third radical is و‎ or ي‎: *e.g.*

زمان‎ *zamán,* 'time,'	أَزْمِنه‎ *azmina.*
دوا‎ *dawá,* 'medicine,'	أَدْوِيَه‎ *adwiya.*
مِثَال‎ *misál,* 'example,'	أَمْثِله‎ *amsila.*
عَمُود‎ *ʻamúd,* 'a pillar,'	أَعْمِده‎ *aʻmida.*
حبيب‎ *habíb,* 'dear,'	أَحِبَّه‎ *ahibba* (for أَحْبِبَه‎).
دَلِيل‎ *dalíl,* 'proof,'	أَدِلَّه‎ *adilla* (for أَدْلِله‎).

Rem. Form أَفْعِلَا‎ (No. 4) is perhaps more commonly employed for the plural of adjectives of the measure فَعِيل‎.

8) فَعَائِل‎—This form is used for the plural of quadriliterals (all *originally* feminine) of which the third letter

is servile or quiescent (a long vowel), whether they have the feminine termination (ت) or not : *e.g.*

	PLURAL.
جزيره *jazīra,* ' an island,'	جزائر *jazā'ir.*
حقيقت *ḥakīkat,* ' reality,'	حقائق *ḥakā'ik.*
خصال *khiṣāl,* ' habits,'	خصائل *khaṣā'il.*
رساله *risāla,* ' a short treatise,'	رسائل *rasā'il.*
شمال *shamāl,* 'the north wind,' ' disposition,'	شمائل *shamā'il.*
دليل *dalīl,* ' proof,'	دلائل *dalā'il.*

Rem. The form دلائل is said by some grammarians to be the plural not of دليل, but of دلبله; but as *dalīl* is feminine, its plural is very properly *dalā'il.* The lexicons also give عجائب *'ajā'ib,* and غرائب *garā'ib* as the plurals of عجيب *'ajīb,* غريب *garīb*; but these are, properly speaking, the plurals of the feminine forms عجيبه *'ajība* and غريبه *garība.*

9) فَوَاعِل—This is a common form of plural for substantives and adjectives of the measures فَاعِل and فَاعِلَ : *e.g.*

خاتم *khātim,* ' a signet ring.'	خواتم *khawātim.*
قالب *kālib,* ' a mould,'	قوالب *kawālib.*
تابع *tābi',* ' a follower,' ' an appositive,'	توابع *tawābi'.*
خاص *khāṣṣ,* ' a noble,' etc.,	خواص *khawāṣṣ.*
نادره *nādira,* ' a rarity,'	نوادر *nawādir.*
فائده *fā'ida,* ' advantage,'	فوائد *fawā'id.*
قاعده *kā'ida,* ' a rule,'	قواعد *kawā'id.*

Rem. The plural of Persian nouns also sometimes takes this form ; *e.g.* كواغذ *kawāgiz,* from كاغذ *kāgaz,* ' paper.'

10) فَعَالِل—This form is used for the plural of quadriliteral substantives and adjectives (final ه or ت not being counted as a letter), the consonants of which are all

radical, or which are formed from triliteral roots by pre-
fixing ١, ت, or م, which are treated as radical letters: *e.g.*

SINGULAR.	PLURAL.
جَوهَر *jauhar,* 'a gem,'	جَواهِر *jawāhir.*
اَقرَب *akrab,* 'a near relative,'	اقارِب *akārib.*
اَكبَر *akbar,* 'greatest,'	اكابِر *akābir.*
تَجرِبه *tajriba,* 'experience,'	تَجارِب *tajārib.*
مَدرَسه *madrasa,* 'a college, or school,'	مَدارِس *madāris.*
مُصِبَت *musībat,* 'misfortune,'	مَصايِب *masāyib,* or مَصائِب *masā'ib.*

11) فَعَالِل—The singulars are quinquiliteral substantives
or adjectives (final ه or ت not included), of which the
penultimate letter is a long vowel (*ā, ū,* or *ī*): *e.g.*

سُلطان *sultān,* 'a Sultan,'	سلاطِن *salāṭīn.*
شَيطان *shaitān,* 'Satan,'	شياطِين *shayāṭīn.*
صَندُوق *sandūk,* 'a box,'	صناديق *sanādīk.*
تاريخ *tārīkh,* 'a chronicle,'	تواريخ *tawārīkh.*[1]
تَصنِيف *tasnīf,* 'a composition,'	تصانِيف *tasānīf.*
اِقلِيم *iklīm,* 'a clime,'	اقالِيم *akālīm.*
مِفتاح *miftāh,* 'a key,'	مناتِيح *mafātīh.*

Rem. The above forms are such as commonly occur in Urdū. Others
of less frequent occurrence are:

a). فُعْل—This is used for singulars of the measures فِعَال ـ فَعِيل ـ فَعِيله
and فَعُول, not derived from verbs which have و or ي for the third
radical: as, كُتُب *kutub,* 'books,' from كِتاب *kitāb;* رُسُل *rusul,*
'messengers,' 'prophets,' from رَسُول *rasūl;* مُدُن *mudun,* 'cities,' from
مَدِينه *madīna.*

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[1] The first radical of the word *tārīkh* is *alif* with *hamza,* and when this is preceded
by *fatha* and followed by an *alif* of prolongation, it passes into *wā'o;* hence the plural
form *tawārīkh* in lieu of *ta'ārīkh.*

b). فِعَل—The form of the singular is generally فِعْلَة : *e.g.* حِكَم
ḥikam, 'maxims,' from حِكْمَت *ḥikmat* ; سِيَر *siyar,* ' morals,' etc., from
سِيرَت *sīrat.*

c). فَعَلَة—This is used to form the plural of verbal adjectives of the
measure فَاعِل denoting rational beings, and not derived from verbs
having و or ي for the third radical : *e.g.* طَلَبه *ṭalaba,* 'students,'
'pupils,' from طَالِب *ṭālib* ; جَهَله *jahala,* 'ignorant persons,' from
جَاهِل *jāhil.*

d). فُعَلَة—The singulars are verbal adjectives of the form فَاعِل
denoting rational beings, and derived from verbs having و or ي for the
third radical : *e.g.* قُضَات *ḳuẓāt* (for قُضَيَت), 'judges,' from قَاضِي
ḳāẓī ; وُلَات *wulāt* (for وُلَيَت), 'governors,' from وَالِي *wālī.*

e). فِعْلَة—The singulars usually have the forms فَعَال ـ فُعَال ـ فَعِل :
e.g. غِزْلة *ġizla,* 'gazelles,' from غَزَال *ġazāl* ; غِلْمه *ġilma,* 'boys,' from
غُلَام *ġulām* ; رِفْقَه *rifḳa,* ' companions,' from رَفِيق *rafīḳ.*

f). أَفْعُل—The singular is generally a noun of one of the measures
فُعْل or فِعْل ـ فَعْل : *e.g.* افْلُس *aflas,* ' small copper coins,' from فَلْس
fals ; اَحْرُف *aḥruf,* 'letters,' from حَرْف *ḥarf.*

g). فِعْلَان—Used to form the plural of nouns of the measures
فَعَال ـ فَعَل, and فَعِيل ; the first and the last from verbs of which the
second and the third radical respectively is و : *e.g.* جِيرَان *jīrān,*
'neighbours,' from جَار *jār* ; غِلْمَان *ġilmān,* 'slave boys,' from غُلَام
ġulām ; صِبْيَان *ṣibyān,* ' boys,' from صَبِي *ṣabī* ; اِخْوَان *ikhwān,*
'brethren,' from اخ *akh* (for اخو).

h). فَعَالِي—The singular is generally of the measure فَعْلَى ـ فَعْلِي,
or فُعْلَى : *e.g.* فَتَاوِي *fatāwī,* 'judicial replies,' from فَتْوَى *fatwā* ; اَعَالِي
a‘ālī, ' the upper or highest parts,' from اَعْلَى *a‘lā.* Similarly اَهَالِي
ahālī, from اَهْل *ahl,* 'people.'

i). فَعَالِكَة—Used to form the plural of substantives and adjectives
of four, five, or more letters (principally words foreign to the Arabic),
of which the penultimate letter is a long vowel : *e.g.* مَلَائِكه *malā‘ika,*

'angels,' from ملک malak (for مَلأك), 'an angel;' فلاسِفه falāsifa, 'philosophers,' from فَيْلَسُوف failasūf.

126. From the preceding examples it is evident that one singular may have several forms of the broken plural, and even a sound or regular plural besides. In such cases, if the singular has several meanings, each of them often has a plural form peculiar to it. For example, بَیت bait means 1) *a house*, 2) *a verse of poetry* ; in the former sense the broken plural is usually بُیُوت buyūt, in the latter اَبْیات abyāt.

127. The broken plurals, being properly *collective* nouns, or singulars with a *collective* signification, often have regular plurals formed from them by the addition of the Arabic termination ات— āt, or the plural terminations of the Hindī: *e.g.* بُیُوتات buyūtāt, 'families,' household expenses;' جواہِرات jawāhirāt, 'jewels:' اُمراؤں کو umarā'oṅ-ko, 'to nobles;' حُکاموں سے hukhāmoṅ-se, 'from those in authority.' For the same reason broken plurals are not necessarily of the same gender as the singulars from which they are formed; thus, of the feminine word طرف taraf, 'a side,' the plural اطْراف atrāf is masculine, and of the masculine word وقْت wakt, 'time,' the plural اَوْقات aukāt is feminine. Moreover, in one or two instances these plurals are treated as singular in Urdū : *e.g.* میرا احْوال merā ahwāl, 'my circumstances, or case ;' تِجارت کا اسْباب tijārat-kā asbāb, 'trading commodities ;' آپ کا الْطاف اَیْساھَی āp-kā altāf aisā, 'Your majesty's kindness is (favours are) such.' The words *asbāb* and *altāf*, however, are also treated as plurals.

Rem. The usage of the two great centres of Urdū—Dehlī and Lucknow—differs somewhat in respect of these broken plurals; some

words being treated as singular in Dehlī, and plural in Lucknow. For example, the word جواهر *jawāhir*, is frequently used as a singular in the *Bāg-o-bahār*, but Lucknow authors always use it as a plural.

THE NUMERALS.

128. The Arabic numerals are occasionally used in Urdū, but rarely beyond *ten* or *twelve*.

THE CARDINAL NUMBERS.

129. The cardinals from *one* to ten are:

1. { احد *aḥad*, اِحَدیٰ *iḥdā.*   5. خَمسَه *khamsa*, خَمس *khams.*
   { واحد *wāḥid*, واحِده *wāḥida.*   6. سِتّه *sitta*, سِت *sitt.*

2. اِثنان *iṣnān*, { اِننان *iṣnān.*   7. سَبعه *sab'a.* سَبع *sab'.*
   { ثنان *ṣinān.*   8. ثَمانِیَه *ṣamāniya*, ثَمانی *ṣamānī.*

3. ثلاثه *ṣalāṣa*, ثلاث *ṣalāṣ.*   9. تِسعه *tis'a*, تِسع *tis'.*

4. اَربعه *arba'a*, اَربع *arba'.*   10. عَشره *'ashara*, عَشر *'ashr.*

The numbers from eleven to nineteen are formed by prefixing the units to the *ten*; as احد عشر *aḥad 'ashar*, ' eleven,' etc.

THE ORDINAL NUMBERS.

130. The ordinals from the *second* to the *tenth* take the form فَاعِل, the radical letters being the same as in the cardinals : *e.g.* اوّل *awwal*, ' first,' ثانی *ṣānī*, ' second,' ثالث *ṣāliṣ*, ' third,' and so on. The feminines are formed by adding the termination ه— to the masculine; as ثالثا *ṣāliṣā*, ' third;' the word اوّل *awwal* however, being of the measure اَفعَل, and having the superlative signification, takes for its feminine اولیٰ *ulā* (§ 117).

131. The ordinals from the *twelfth* to the *nineteenth* inclusive are formed by adding the cardinal number عشر 'ten' to the preceding ordinals; the *eleventh* is formed by prefixing the word حادِي to the cardinal عشر. *e.g.* حادِي عشر *ḥādī 'ashar*, 'eleventh,' ثانِي عشر *s̱ānī 'ashar*, 'twelfth,' etc.

DISTRIBUTIVE NUMERALS.

132. Arabic Distributives are not common in Urdū, and of the three measures used in Arabic, one alone is to be found ; viz. فُعَال : *e.g.* ثلاث *sulās̱*, 'by threes.'

MULTIPLICATIVES.

133. The Multiplicatives (with the exception of *single*) are expressed by the Passive Participle of the *second form*, derived from the cardinal numbers: *e.g.* مُثَنِّي *musannā*, 'double,' 'a duplicate;' مُثَلَّث *musallas̱*, 'threefold,' 'triple,' 'three-sided;' مُرَبَّع *murabba'*, 'fourfold,' 'square.' *Single* or *simple* is expressed by مُفْرَد *mufrad*, the pass. part. of the *fourth* form.

FRACTIONAL NUMBERS.

134. The fractions from *a third* up to *a tenth* are expressed by words of the measures فَعَل or فُعْل derived from the cardinals : *e.g.* ثُلْث *suls̱*, 'a third,' رُبْع *rub'*, 'a fourth,' خُمْس *k͟hums*, 'a fifth,' etc. *A half* is نِصْف *nisf*.

V. THE PERSONAL PRONOUNS (ضمير *zamīr*).

135. The Personal Pronouns are *two* in number; namely مَیں *main*, 'I,' and تُو *tū*, or تَیں *tain*, 'thou;' the form نَیں however, though still current in Hindī, has become obsolete in Urdū. The place of the pronoun of the *third* person is supplied by the Demonstrative pronouns, chiefly by the *Remote* Demonstrative وہ *woh*.

136. The personal pronouns present certain peculiarities of declension. *The Formative singular of the first* person is مجھ *mujh*; that of the *second* تجھ *tujh*; the Agent and Genitive cases are generally formed from the *Nominative;* and the adjective affix کا *kā*, which is used to form the genitive of nouns, is changed to را *rā*, which in the plural has the connecting vowel *ā* prefixed to it. The plural Formatives are derived from the plural nominatives, by the addition of ـوں *oñ*, or, in the second person, ـہوں *hoñ*: *e.g.* nom. pl. ہم *ham*, 'we,' Form. pl. ہموں *hamoñ*; nom. pl. تم *tum*, 'you,' Form. pl. تمہوں *tumhoñ; but the termination* ـوں *oñ is now always dropped*, and the *h* of the termination *hoñ* is seldom used, except in the genitive, and the *additional* form of the dative case. This additional form ends in the singular in ـے *e*, and in the plural in یں *eñ*, which last termination is always added to the contracted Formative تمہ *tumh.*

Rem. The pronominal forms are clearly traceable to the Prākrit: *e g.*

<div align="center">HINDI. PRĀKRIT.</div>

Nom. sing. . . . میں = मं *mañ* (acc. sing.).

Gen. ,, ... مبرا = मे *me* (gen. sing. + affix *rā*).

Form. ,, ... مجھ = मज्झ *majjha* (gen. sing. *cf.* § 39, 2, *Rem.*).

Nom. plur. . . . ہم = अम्हे *amhe* (acc. plur.).

Gen. ,, . . . هﻣﺎرا = अम्हाणं *amhāṇañ* (gen. plur. + affix *rā*).

Form. ,, . . ہموں = अम्हाणं *amhāṇañ* (gen. plur.).

Nom. sing. . . . تو = तुं *tuñ* (acc. sing).

Gen. ,, ... تبرا = ते *te* (gen. sing. + *rā*).

Form. ,, ... تجھ = तुज्झ *tujjha* (gen. sing.).

Nom. plur. . . . تم = तुम्हे *tumhe* (acc. plur.).

Gen. ,, . . . تمہارا = तुम्हाणं *tumhānañ*, (gen. plur. + *rā*).

Form. ,, . . ـتمہ ـ تمہیوں = तुम्हाणं *tumhānañ* (gen. plur.).

The forms ہم *ham* and تم *tum* in the plural Formative are, as we

have observed above, contractions of همون *hamon* and تمهوں *tumhon*.
So in Prākrit we find अम्ह *amha*, as well as अम्हाणं *amhānan*, for the
genitive. The dative forms مجھے *mujhe*, همیں *hamen*, etc., would
appear to be but varieties of the Formative.

137. The personal pronouns are thus declined:

میں *main*, ' I.'

Nom. میں *main*, ' I.'		ہم *ham*, ' we.'
Agent میں نے *main-ne*, 'by me.'		ہم نے *ham-ne*, ' by us.'
Gen. میرا *me-rā*, 'my,' ' of me.'		ہمارا *ham-ārā*, ' our,' ' of us.'

Form. مجھ *mujh*.		ہم *ham* (for ہموں *hamon*).

Dat. and Act. { مجھکو *mujh-ko*, or مجھے *mujhe*, { 'to me,' ' me.'		{ ہمکو *ham-ko*, or ہمیں *hamen*, { 'to us,' 'us.'
Abl. مجھ سے *mujh-se*, 'from, by, me.'		ہم سے *ham-se*, ' from, by, us.'
Loc. مجھ میں - پر *mujh-men, -par*, 'in, on, me.'		ہم میں - پر *ham-men, -par*, ' in, on, us.'

تو *tū*, 'thou.'

Nom. تو *tū*, ' thou.'		تم *tum*, ' you.'
Agent تو نے *tū-ne*, ' by thee.'		تم نے *tum-ne*, ' by you.'
Gen. تیرا *te-rā* ' thy,' 'of thee.'		تمہارا *tumh-ārā*, ' your,' 'of you.'

Form. تجھ *tujh*.		تم *tum* or تمہ *tumh* (from تمہوں)

Dat. and Act. { تجھکو *tujh-ko*, or تجھے *tujhe*, { 'to thee.' 'thee.'		{ تمکو *tum-ko*, or تمہیں *tumhen*, { 'to you,' 'you.'
Abl. تجھ سے *tujh-se*, 'from, by, thee.'		تم سے *tum-se*, ' from, by, you.'
Loc. تجھ میں - پر *tujh-men, -par*, 'in, on, me.'		تم میں - پر *tum-men, -par* 'in, on, you.'

Rem. a. The pronoun of the second person has no vocative case. The expression تُو أَي *ai tū* is only heard from the lips of Englishmen, or native Christians, who have learned it from the missionaries.

Rem. b. The forms ميرا *merā*, تيرا *terā*, همارا *hamārā*, تُمهارا *tumhārā*, are properly possessive adjectives. The true genitive, which occurs occasionally (always in connection with an adjective), is identical with the *Formative: e.g.* كتاب كِي بَخْت كم مُجه *mujh kam-bakht-kī kitāb*, 'the book of luckless me.' Similarly, if an adjective qualify a pronoun in the Agent case, the Formative is employed as the base; as أَيسا كِيَا نِے بَخْت بد مُجه *tujh bad-bakht-ne aisā kiyā*, 'thou, wretched one, actedst thus,' or *lit.* 'by thee, wretched one, it was done thus.' So also if the 'adjective of similitude' سا *sā*, follow the pronouns, the Formative is used as the base: *e.g.* عَقْلمَند سا مُجه *tujh-sā 'aklmand*, 'a wise man like thee,' or, ironically, 'a wiseacre like thee.' In poetry the forms ميرا and تيرا are often contracted to ميرا *mirā* and تيرا *tirā*.

Rem. c. The Formatives مُجه *mujh*, تُجه *tujh*, are frequently contracted to مُج *muj*, تُج *tuj*; as مُجكو *muj-ko*, تُجكو *tuj-ko*; and the dative and accusative occasionally take the form تُلَّس مَيري *mere ta'īñ*, تُلَّس نيري *tere ta'īñ* in the older literature, but these forms are now nearly obsolete.

138. The addition of the particle هِي *hī* (pl. هِيں *hīñ*) to the pronouns gives them greater force, or, in some way, emphasizes them: *e.g.* مَيں هِي *maiñ-hī*, 'I,' ميرا هِي *merā-hī*, 'mine,' 'mine alone.'

VI. THE DEMONSTRATIVE PRONOUN (إِسْم إِشارِہ).

139. The *Proximate* Demonstrative (إِشارَۂ قَرِيب *ishāra'ĕ karīb*) is يِہ *yĕh*, 'this,' nom. pl. يِہ *yĕh*, or يے *ye*; the

Remote Demonstrative (اِشارهٔ بعید *ishāra'e̊ ba'īd*) is وْ *wŏh*,
nom. pl. وْ *wŏh*, وو *wo*, or وِی *we*. Both are used for the
pronoun of the third person, but the remote demonstrative
is the one more commonly employed.

Rem. The pronoun یِہ *yĕh* (Hindī *yah*) is derived from the Sanskrit
इ *ī*; وْ *wŏh* (Hindī *wah*, Panjabī *uh*, Sindhī *hū*), probably from the
Sanskrit स्व *sva* (see Bopp's Comp. Grammar, § 341). The Formatives
are the contracted genitives (singular) of the Prākrit, with the initial
vowel *a* of the genitive affix changed to *i*: *e.g.* اِس = अस्स *assa*=
Sanskrit अस्य *asya*. In the old Formative وِس *wis*, a similar change
of vowel occurs.

140. The demonstratives are declined as follows:

یِہ *yĕh*, 'this,' 'he,' 'she,' 'it.'

Nom. یِہ *yĕh*, 'this,' 'he,' 'she,' 'it.'	یے ـ یِہ *yĕh*, or *ye*, 'these,' 'they.'
Form. اِس *is*.	اِن ـ اِنہ ـ* اِنہوں* *inhoñ, inh*, or *in*.
Agent اِس نے ـ *اِن نے* *is-ne*, or *in-ne*, 'by him,' etc.	اِن نے ـ اِنہوں نے *inhoñ-ne*, or *in-ne*, 'by thee,' etc.
Gen. اِسکا *is-kā*, 'of this,' 'his,' etc.	اِنکا *in-kā*, 'of these,' 'their,' etc.
Dat. and Acc. اِسکو ـ* اِسے* *is-ko*, or *ise*, 'to this, or him,' etc., 'this,' 'him,' etc.	اِنکو ـ* اِنہیں* *in-ko*, or *inh-eñ*, 'to them,' etc. 'them,' etc.
Abl. اِس سے *is-se*, 'from, with, by, this,' etc.	اِن سے *in-se*, 'from these,' etc.
Loc. اِس میں ـ پر *is-meñ, -par*, 'in, on, this,' etc.	اِن میں ـ پر *in-meñ, -par*, 'in, on, these,' etc.

وْه wŏh, ' he,' ' she,' ' it.'

SINGULAR.

Nom. وْه wŏh, ' that, he,' etc.   وي - وو - وه wŏh, wo, or we, {'those,' 'they.'}

Form. أس us.   أن - انهه* - انجوں* unhŏn, unh, un.

Agent ا س us-ne, or ن ے in-ne, ' by him,' etc.   أنهوں نے - أن نے unhŏn-ne, or un-ne, ' by them.'

Gen. أسْکا us-kā, ' his,' etc.   أنْکا un-kā, ' their,' ' of them.'

Dat. and Act. { أسْکو -* أ us-ko, or use,) ' to him,' etc., ' him,' etc.   { أنکو -* أنجیس un-ko or unh-eṅ,) ' to them.' ' them.'

Abl. أس سے us-se, ' from him,' etc.   أن سے un-se, ' from them.'

Loc. أس میں - پر us-meṅ,-par, ' in, on, him,' etc.   أن میں - پر un-meṅ,-par, 'in, on, them.'

141. The forms marked with an asterisk can only be used when the demonstratives are employed as *personal* pronouns. As adjectives the demonstratives cannot be said to take any postpositions after them beyond those which are added to the substantives they define; in other words, they have but two forms, the *Nominative* and the *Formative*: e.g. أس آدمي کو us admī-ko, ' to that man,' اس کِتاب میں is kitāb meṅ, ' in this book.' As adjectives moreover the demonstratives may also take the various nominative forms in the accusative: e.g. یہ بات سُنکر yĕh bāt sunkar, ' having heard this matter.' As regards the Formatives اِنہ inh, أنہ unh, أنجوں inhon and unhŏn, it may be observed that modern usage restricts the shorter forms to the Dative ending in یں eṅ and the longer to the Agent case. The forms اِن in and un of the *singular* Agent are obtained by assimilating the *s* of أس is and *us* to the *n* of the postposition نے ne, and must not be confounded with the plural Formatives *in* and *un*, which may be used

in polite speech in any case of the singular in place of *is* and *us*; but where marked respect is to be indicated, the forms اُنہوں‌نے *inhoṅ* and *unhoṅ-ne* are employed for the third person singular in the Agent case.

Rem. a. Forms now obsolete or rare are : *a*) وِس *wis* and وِن *win*, as the Formatives of وہ, in place of اُس *us* and اُن; *b*) اُسکے تئِیں *iske ta'īṅ* and *uske ta'īṅ*, etc., for the dative and accusative of both pronouns.

Rem. b. The Formatives of وہ *wŏh* are commonly written اوس, اون (pronounced however *us*, *un*), in order to distinguish them from the Formatives of یہ *yĕh*, as, in the absence of vowel points, the two are likely to be confounded.

Rem. c. The plural forms وو, ووو, یہ, are of frequent occurrence, both in old and modern writings, and are preferred by the Musalmāns of Northern India, and Urdū scholars generally, to the Hindī forms یے *ye* and وی *we*.

142. The emphatic particle ی— *ī* (plural یں— *īṅ*) is frequently added to the demonstratives, in order to point out the object with greater distinctness: *e.g.* یہی *yĕhī*, 'this very,' 'the very same,' وہی *wŏhī*, 'that very,' اِسی میں *isī meṅ*, 'in this same,' or اِنہیں میں *inhīṅ meṅ*, 'in these very.'

143. Like the demonstrative یہ *yĕh* are declined :

VII. THE RELATIVE PRONOUN (اِسمِ مَوصُول).

جو *jo* or جَون *jaun*, 'who,' 'which,' 'what,' 'he who,' etc.

SINGULAR.

Nom. جَون or جو *jo* or *jaun*.	جو or جون *jo* or *jaun*.
Form. جِس *jis* (and, for the Agent, جِن *jin*).	*جِنہ, جِنہوں or *, جِن *jin, jinh,* or *jinhoṅ.*

Rem. The repetition of the relative pronoun gives it an indefinite, or a distributive signification: *e.g.* جو جو *jo jo*, ' whatever,' Formative جِس جِس *jis jis.*

VIII. THE CORRELATIVE (جوابِ اِسْمِ مَوْصُول).

سو *so*, or تَوں *taun*, ' he,' ' she,' ' it,' ' that.'

PLURAL.

Nom. تَوں *taun* or سو *so* or *taun.*   سو *so* or تَوں or *taun.*

Form. تِس *tis* (and, for the Agent, تِنَّھ*, تِن, or تِنْہوں* *tin, tinh,*
تِن* *tin*).   *tinhon.*

Rem. The correlative generally accompanies the relative as its complement; as جو چڑھیگا سو گِریگا *jo charhegā so giregā*, ' he who climbs will fall' (*lit.* ' whoever climbs, he will fall'). Modern usage prefers the pronoun وَہ *woh* to سو *so* in the place of the correlative. When the relative is repeated, so also is the correlative.

IX. THE INTERROGATIVE (اِسْمِ اِسْتِفْہام).

کَون... *kaun* ' who?' ' what?' ' which?'

Nom. کَون *kaun.*   کَون *kaun.*

Form. کِس *kis* (and, for the Agent, کِنَّھ*, کِن, or کِنْہوں* *kin, kinh,* or
کِن* *kin*).   *kinhon.*

Rem. a. The forms marked with an asterisk cannot be employed when these pronouns are used as adjectives. In poetry, the interrogative, when used adjectively, occasionally employs the nominative (کَون) for the Formative.

Rem. b. The pronoun جو = the Prākrit जो *jo*, = Sanskrit य: *yah*; جَوں *jaun* = P. जं *jam* (the acc. of *jo*) ; سو *so* = P. सो *so* ; تَوں *taun* = P. तं *tam* (the acc. of *so*). Similarly کَون *kaun* = कं *kam*, the acc. of the Sanskrit किम् *kim*. The Formatives are the Prākrit genitives

with the feminine bases, *i.e.* with the vowel *a* changed to *i*: *e.g.* جِس
jis = P. gen. sing. जस्स *jassa* = S. यस्य *yasya*; جِن *jin* = P. gen. pl.
जाएं *jāṇam.*

144. The interrogative کَون *kaun* is applicable to both
persons and things. A second interrogative pronoun کیا
kyā, 'what?' is applicable to things only. It has no
plural: in the singular it is declined as follows:

<div align="center">

کیا *kyā*, 'what?'

</div>

Nom. کیا *kyā*.   Formative کاہے *kāhe*.

The Formative کاہے *kāhe* however is now rarely used,
except in the genitive and dative cases, the Formative کِس
kis of the interrogative کَون *kaun* being generally used
instead. The genitive کاہے کا *kāhe-kā* has the signification
of 'of what (thing, or material?),' which however is more
generally expressed by کِس چیزکا *kis chīz-kā*. The dative
کاہے کو *kāhe-ko* always signifies, 'for what?' 'why?' and
even this is more commonly expressed in Urdū by the
interrogative adverbs کِس واسطے *kis-wāste*, and کیوں *kyon.*

Rem. a. Like the English 'what,' کیا *kyā* may be used to express
indignation, surprise, etc.; *e.g.* کیا کرتا ہَی *kyā kartā hai*, 'what art
thou doing!' کیٔ جوانْمردی *kyā jawān-mardī*, 'what valour or
generosity!' In some instances it has the signification of 'how;' as
کیا خُوب *kyā khūb*, 'how excellent!' It may also be repeated, as is
the English 'what,' to connect sentences, or to convey a partitive
signification. (See Syntax.)

Rem. b. The interrogative کیا *kyā* (for *kiā*) is derived from the
Sanskrit किम् *kim*: the form کاہے *kāhe* is properly the Formative
of the Hindī interrogative काहा *kahā*, 'what?' which would appear to
be derived from the Sanskrit कः *kaḥ*.

X. THE INDEFINITE PRONOUNS (اِسْمائے تَنْكِير).

145. The Indefinite pronouns are of two kinds, simple and compound. The simple indefinite pronouns are كوئی *kō'ī,* 'some one,' 'some,' 'any,' 'a certain,' and كُچِھ *kuchh,* 'some,' 'something,' 'any,' 'a few,' etc.

146. The pronoun كوئی *ko'ī,* is declined in the singular only; thus—

Sing. Nom. كوئی *ko'ī,* 'some,' etc.   Formative كسی *kisī,* or كِسُو *kisū.*

The Formative كِسُو *kisū,* however, is not so generally used at the present time as كسی *kisī,* which is applied to things as well as persons: *e.g.* كِسی كِتاب میں *kisī kitāb-men,* 'in some book.'

The pronoun كُچِھ *kuchh* is indeclinable.

Rem. a. The indefinite pronouns are both derived from the same source as the interrogatives: *e.g.* كوئی *kō'ī* = Sanskrit कोऽपि *ko'pi* (*kas + api*); كُچِھ = S. कश्चित् *kachchit* (किंचित् *kiṁchit*).

Rem. b. In poetry the Formative of كوئی *ko'ī* as an adjective is occasionally identical with the nominative: *e.g.* مُجھ سے مَت جی كو *mujh-se mat jī-ko lagā'o ki nahīṅ rahne-kā; main musāfir hūṅ, ko'ī din-ko chalā-jā'ūṅgā,* 'Set not your heart on me' (*lit.* 'unite not your soul with me'); 'I shall not stay; I am a traveller, some day I shall depart.'

147. Emphatic forms of these pronouns are obtained: 1) by repeating them: *e.g.* كوئی كوئی *ko'ī ko'ī,* 'a very few,' 'some few;' كُچِھ كُچِھ *kuchh kuchh,* 'somewhat,' 'a very little:' 2) by combining them with the pronominal adjective ایك *ek: e.g.* كوئی ایك *ko'ī ek,* or ایك كوئی *ek ko'ī,* 'some one,' 'a few;' كُچِھ ایك *kuchh ek,* 'some little,'

'somewhat:' 3) by repetition and insertion of the negative
نَ *na* : *e.g.* كوئي نَ كوئي *koʾī na koʾī*, 'some one,' 'some one
or other;' كُچھ نَ كُچھ *kuchh na kuchh*, 'something or other.'

Rem. The phrase كُچھ كَا كُچھ *kuchh-kā kuchh* is used to signify
'something very or quite different.'

148. By placing the negative substantive verb نہِیں
nahīn after the simple indefinite pronouns we have كوئي
كوئي نہِیں *koʾī nahīn*, 'it is, or there is, no one or nobody,' كُچھ
كُچھ نہِیں *kuchh nahīn*, 'it is nothing.'

Rem. The word نہِیں is both a negative *particle* and a negative
substantive verb = نَ ہَے *na hai*, and as a verb it occurs at the end of a
sentence: *e.g.* كوئي نہِیں *koʾī nahīn*, 'there is nobody;' but كوئي
كوئي نہِیں آیا *koʾī nahīn āyā*, 'anyone did not come,' *i.e.* 'no one came.'
The same distinction is found in the sister dialects: *e.g.* Sindhī
كونہِے = كو نَ آہے *ko na āhe*, 'there is no one.'

149. Compound indefinite pronouns are commonly
formed by combining the simple indefinites with the rela-
tive جو *jo*, or one of the pronominal adjectives اَور *aur*,
'other,' دُوسرا *dūsrā*, 'other,' سَب *sab*, 'all,' ہر *har*, 'every.'
The compounds with كوئي *koʾī* are declinable : *e.g.*

SING. NOM.		SING. FORMATIVE.	
جو كوئي *jo koʾī*,	'whoever,' 'whosoever,'	جِس كسي *jis kisī*.	
اَور كوئي *aur koʾī*,	'some other,'	اَور كسي *aur kisī*.	
كوئي اَور *koʾī aur*,	'some one else,'	كسي اَور *kisī aur*.	
دُوسرا كوئي *dūsrā koʾī*,	'some other,'	دوسرے كسي *dūsre kisī*.	
كوئي دُوسرا *koʾī dūsrā*,	'some one else,'	كِسي دُوسرے *kisī dūsre*.	
سَب كوئي *sab koʾī*,	'all persons,' 'every one,'	سَب كِسي *sab kisī*.	
ہر كوئي *har-koʾī*,	'every one,' 'everybody,'	ہركِسي *har kisī*.	

The compounds with کچھ *kuchh* are indeclinable. Examples are:

جو کچھ *jo kuchh*, 'whatever'　　　سب کچھ *sab kuchh*, 'what all,' 'everything.'

اور کچھ *aur kuchh*, 'something else,'　　بہت کچھ *bahut kuchh*, 'a great deal.'

XI. THE REFLEXIVE PRONOUN.

150. The Reflexive pronoun is آپ *āp*, 'self,' 'myself,' 'himself,' 'I myself,' etc. It has but one form for the singular and plural, and is declined as follows:

Nom.　　　　آپ *āp*.

Gen. (adj.)　　اپنا *ap-nā* (fem. اپنی *ap-nī*).

Dat. and Act. اپنے تئیں ـ اپنے کو ـ آپکو *apne ta'īn, apne-ko* or *āp-ko*.

Abl.　　　آپ سے *āp-se*.

Loc.　آپ میں ـ پر *āp-men,-par*.

Rem. a. The reflexive is combined emphatically with the other pronouns : *e.g.* میں آپ *main āp*, 'I myself;' وہ آپ *woh āp*, 'he himself;' تم آپ سے *tum āp-se*, 'you-of yourselves' (*lit.* 'from or by yourselves').

Rem. b. آپ *āp* = Prākrit अप्पा *appā* = Sanskrit आत्मा *ātmā*, 'soul,' 'self.'

151. Besides the Formative آپ *āp*, the form آپس *āpas* also occurs, but only in the genitive and locative plural : *e.g.* آپس کا *āpas-kā*, 'of, or pertaining to, ourselves, yourselves, or themselves ;' آپس میں *āpas-men*, 'among ourselves,' etc. The use of one or other of the personal pronouns depends on the context.

Rem. The Persian reflexive pronoun خود *khwud*, is also commonly used in Urdū. Unlike آپ *āp*, however, it is generally used with the personal and demonstrative pronouns alone : *e.g.* میں خود *main khwud*, 'I myself;' وی خود *we khwud*, 'they themselves.' To

express the signification of the ablative آپ سے *āp-se* (or the phrase آپ سے آپ *āp-se āp*), the Persian preposition از *az* = سے *se*, is prefixed to خُود : *e.g.* از خُود *az khwud*, 'from, or of, itself,' ('myself,' 'himself,' etc.), 'voluntarily,' 'spontaneously.' In Persian phrases it is also employed adjectively in the sense of 'own :' *e.g.* بچشمِ خُود *ba-chashmĕ khwud*, 'with my own eyes.'

152. آپ *āp* is also very commonly used as the *pronomen reverentiæ*, in both the second and the third person. When so used it is declined as follows :

NOM. SING.	FORM. SING.
آپ *āp*, 'your honour,' 'his honour.'	آپ *āp*.

Thus it differs from the reflexive by taking for its genitive the form آپکا *āp-kā*, and for its dative the form آپکو *āp-ko* alone. Like the English 'you,' though used in the singular, it is treated as a plural : *e.g.* آپ امیرہَیں *āp amīr hain*, 'your honour is (*lit.* are) a great man,' or 'you are a great man ;' آپ فرماتے ہَیں *āp farmāte hain*, 'his honour says' (*lit.* 'say').

Rem. Other words which, like آپ *āp*, are commonly used for the sake of politeness, respect, or euphemy, and require the verb to be in the plural, are حضرت *hazrat*, حضُور *huzūr*, خُداوند *khudā-wand*, خُداوند نعمت *khudā-wandĕ ni'mat*, جناب *janāb*, جنابِ عالی *janābĕ 'ālī*, عالی جاہ *'ālī jāh*, غریب پرور *garīb-parwar*, بندہ نواز *banda-nawāz*, صاحِب *sāḥib*, مخدُوم *makhdūm*, etc.—all synonymous words or phrases used as the corresponding English words 'you,' 'Sir,' 'Master,' etc. Similarly when speaking of himself, instead of using the pronoun مَیں *main*, 'I,' a native frequently uses such words as بندہ *banda*, 'slave, or humble servant,' کمتریں *kamtarīn*, 'least of slaves,' احقر *ahkar*, 'meanest servant,' خاکسار *khāk-sār*, 'humble slave,' غُلام *gulām*, 'slave,' 'servant,' فِدوی *fidwī*, 'devoted servant,' etc. On the same principle too 'my son' is expressed by بندہ زادہ *banda-zāda*, 'the son

of this slave,' and a wife is spoken of as قَبِيلَه *kabīla,* 'family,' گَهر كے ghar-ke ādmī, 'the household or family,' etc.

XII. RECIPROCAL PRONOUNS.

153. Reciprocal pronouns have no special form in Urdū. Reciprocity of feeling or action is expressed, as in English, by combining the pronominal adjectives ایکْ *ek,* 'one,' and دُوسْرا *dūsrā,* 'another:' *e.g.* Nom. ایکْ دُوسْرا *ek dūsrā,* 'each other,' 'one another,' Formative ایکْ دُوسْرے *ek dūsre.*

XIII. POSSESSIVE PRONOUNS (ضَمِيرِ مُضَاف إِلَيْه).

154. The Possessive pronouns are the genitive cases of the personal, demonstrative, relative, interrogative, and reflexive pronouns: *e.g.*

میرا *merā,* 'my,' 'thine.'	ہَمارا *hamārā,* 'our,' 'ours.'
تیرا *terā,* 'thy,' 'thine.'	تُمہارا *tumhārā,* 'your,' 'yours.'
اِسْكا *iskā,* } 'his,' 'hers,' 'its.'	اِنْكا *inkā,* } 'their,' 'theirs.'
اُسْكا *uskā,* }	اُنْكا *unkā,* }
جِسْكا *jiskā,* 'whose,' etc.	جِنْكا *jinkā,* 'whose,' etc.
تِسْكا *tiskā,* 'his,' etc.	تِنْكا *tinkā,* 'their,' 'theirs.'
كِسْكا *kiskā,* 'whose?'	كِنْكا *kinkā,* 'whose?'
اَپْنا *apnā,* 'own.'	

These are all declined like other adjectives ending in *ā*; *e.g.* masc. میرا *merā,* fem. میری *merī;* Form. sing. masc. میرے *mere,* Nom. and Form. pl. masc. میرے *mere.* The pronoun اَپْنا *apnā* however is more commonly used as a substitute for the possessive pronouns *merā, terā,* and *uskā* than as a distinct reflexive adjective, and when so used it always refers to the principal subject, whether this be expressed or understood: *e.g.* اَپْنا سَبَق سُنا *apnā sabak sunā,* 'repeat thy lesson,' (*lit.* 'cause me to, or let me, hear thy lesson');

مَيں نے اپنا گھوڑا بيچا! *main-ne apnā ghoṛā benchā,* 'I have sold my horse' (*lit.* 'my horse has been sold by me').

Rem. The genitive of the adjective نِج *nij,* 'own,' is also used in Urdū as a reflexive adjective : *e.g.* ميرا نِجكا هاتهي *merā nij-kā hāthī,* 'my own elephant.'

XIV. PRONOMINAL ADJECTIVES.

155. Under this head may be classed such adjectives as partake more or less of the nature of pronouns. They are of two kinds; *primitive* and *derivative.* The primitive are:

ايك *ek,* 'one.'		سب *sab,* 'all,' 'every one.'	
دوسرا *dūsrā,* 'another,' 'other.'		هر *har,* 'each,' 'every.'	
دونوں *donoṅ,* 'both.'		فلاں *fulāṅ,*	
اور *aur,* 'other,' 'more.'		فلانه *fulāna,*	'such-and-such.'
بهت *bahut,* 'much,' 'many.'		فلانا *fulānā,*	
بعض *ba'z,*	'some,' 'certain.'	كئي *ka'ī,*	'several,' 'many.'
بعضے *ba'ze,*		چند *chand,*	
غَير *gair,* 'other' ('different').		كُل *kull,* 'all,' 'the whole.'	
		كي *kai,* 'how many?'	

As adjectives they are all (with the exception of دوسرا *dūsrā* and فلانا *fulānā*) *indeclinable;* but as nouns they are (with the exception of ايك *ek,* دونوں *donon,* كئي *ka'ī,* and كي *kai*) declined in the plural: *e.g.* Nom. pl. اور *aur,* Formative اوروں *auroṅ.* The word سب *sab* generally aspirates the *b* in the Formative : *e.g.* سبهوں *sabhoṅ.*

Rem. The origin of the words ايك *ek,* دوسرا *dūsrā,* and دونوں *donoṅ* has been given in treating of the numeral adjectives; بهت *bahut* = Sanskrit बहु *bahu*(?); سب *sab* = S. सर्व *sarva*; كئي *ka'ī* and كي *kai* = S. कति *kati*; بعض *ba'z,* غَير *gair,* فلاں *fulāṅ,* فلانه *fulāna,* and كُل *kull* are borrowed from the Arabic; هر *har* and چند *chand* from the Persian.

156. The *derivatives* are such adjectives as are formed from the original pronominal bases by means of the termi-nations اُ *ttā*, تنا *tnā*, and سا *sā*, the first two being used to form pronominal adjectives denoting *measure* or *quantity*, and the last such as denote *kind* or *similitude*. A long vowel in the base is shortened before the terminations *ttā* and *tnā* are added, and a short vowel in the base is lengthened to *e* or *ai* (in Urdū generally to *ai*) before the termination *sā* is added : *e.g.*

PRONOMINAL BASES.	ADJECTIVES OF QUANTITY.	ADJECTIVES OF KIND, ETC.
ī, i or *ĕ*.	اِتّا *ittā* (*ĕttā*), اِتنا *itnā* (*ĕtnā*), } 'this much.'	اَیسا *aisā*, 'of this kind,' 'like this,' 'such.'
ū or *wa*.	اُتّا *uttā*, اُتنا *utnā*, } 'that much.'	وَیسا *waisā*, 'of that kind,' 'like that.'
ji (fem. of *ja*, the base of *jo*).	جِتّا *jittā* (*jĕttā*), جِتنا *jitnā* (*jĕtnā*), } 'as much.'	جَیسا *jaisā*, 'of which kind,' 'like which.'
ti (fem. of the base of *so*).	تِتّا *tittā* (*tĕttā*), تِتنا *titnā* (*tĕtnā*), } 'so much.'	تَیسا *taisā*, 'of what kind,' 'like that.'
ki (fem. of base of *ka*).	کِتّا *kittā* (*kĕttā*), کِتنا *kitnā* (*kĕtnā*), } 'how much.'	کَیسا *kaisā*, 'of what kind?' 'like what?'

Rem. Although these pronominal adjectives may be conveniently described as formed in the manner mentioned above, there can be little doubt of their being really modifications of Prākrit forms: *e.g.* کِتّا *kittā*, = Prākrit केत्तिअ *kĕttia* = Sanskrit कियत् *kiyat* : in کِتنا *kitnā* the second *t* is, perhaps for the sake of euphony, changed into *n*. Similarly اَیسا *aisā* = P. एरिसो *ĕriso* = S. ईदृश * īdṛiśa*; کَیسا *kaisā* = केरिसो *kĕriso* = S. कीदृश *kīdṛiśa*. By the elision of the syllable *ri* in the Prākrit forms, are obtained the common Hindī forms *esā* and *kesā*, the short vowel *ĕ* of the Prākrit being lengthened.

CHAPTER III.

THE VERB (فِعْل).

157. The Urdū verbs may be conveniently divided into the two classes of *Transitive* (فِعْل مُتعدّي *fĕ'lĕ muta'addī,* 'the verb that passes on' to an object), and *Intransitive* (فِعْل لازِمي *fĕ'lĕ lāzimī,* 'the verb that is confined to the subject'), the last including both *active* and *neuter* verbs, as *to run, to sleep.* For although *there is but one conjugation,* and *the inflectional terminations are the same in all verbs,* there is a marked difference in the formation of some of the tenses of the transitive verbs.

158. Transitive verbs have two Voices, viz. the *Active* and the *Passive.* The other verbal forms, such as Mood, etc., it will be more convenient to notice after we have spoken of the nouns and adjectives which are derived from the verbal root.

159. The root or crude form of a verb is found in the second person singular of the Imperative. It is in many cases used as an abstract verbal noun.

160. The verbal nouns are *two* in number:—

1). THE INFINITIVE OR GERUND (مصدر),

which is formed by adding to the verbal root the termination ا *nā* : *e.g.* Root چل *chal,* 'to move,' etc., Infinitive چلنا *chal-nā,* 'to move or go,' 'moving or going.' The infinitive is the form in which verbs are usually given in

Dictionaries, so that the verbal root may always be known by dropping the termination نا *nā*.

Rem. In most instances the infinitive is, no doubt, the Sanskrit verbal noun ending in *ana*, modified, it may be, by the laws of transformation obtaining in the Prākrits. At the same time it is evident that the Sanskrit affix *ana* alone has been borrowed, and changed to *nā*; for we find it joined to Persian and Arabic verbal nouns, and occasionally to other nouns and adjectives: *e.g.* خریدنا *kharīd-nā*, 'to purchase' (from the Persian خرید); بدلنا *badal-nā*, 'to change or exchange' (from the Arabic بدل); گرمانا *garmā-nā*, 'to get warm or heated' (from گرم *garm*, 'hot'); پنیانا *paniyā-nà*, 'to water,' 'to irrigate' (from پانی *pānī*, 'water'). It may be observed also that the Sanskrit verbal noun, with the final vowel dropped, is occasionally employed in Urdū (in Hindī frequently) as an abstract noun: *e.g.* چلن *chalan*, 'going,' 'gait,' 'conduct,' etc.

2). THE NOUN OF AGENCY (اِسْم فاعِل),

which is also a Future Active Participle. It is formed by adding to the *inflected* infinitive, the termination والا *wālā*: *e.g.* چلنےوالا *chal-ne-wālā*, 'mover,' 'goer,' and, 'about to move or go.'

Rem. Instead of والا *wālā*, the affix ہار *hār* or ہارا *hārā* is occasionally used, but more commonly in Hindī than in Urdū. In the former of these dialects it is also frequently added to the Sanskrit form of the verbal noun; as مرن ہار *maran-hār*, 'about to die,' or 'one who is about to die.' The affix *wālā* corresponds to the Sanskrit वल *vala*; ہارا *hārā*, to the Sanskrit कार *kāra*, which, according to Dr. Trumpp, is first changed to *khārā*, and thence, by elision of *k*, to *hārā*.

The noun of agency is declined like other adjectives ending in *ā* (§ 45).

161. The infinitive as a gerund is used in the singular only, and is declined like masculine nouns ending in ۱ـ *ā* (§ 42). But it is also frequently used as a *gerundive*, and then agrees with its substantive in gender and number.

162. The Participles are *three* in number; namely the Imperfect, Perfect, and Past Conjunctive. They are all derived from the verbal root.

163. The Imperfect Participle (اِسْم حالِيَه),

is formed by adding to the root the termination تا *tā*; as چلْتا *chal-tā*, 'moving,' 'going.'

164. The addition to the participle of the word ہوا *hūā* (the perfect participle of the verb ہونا *ho-nā*, 'to be or become'), gives it an *active* or *progressive* form, and more of the character of an adjective; as چلْتا ہوا *chal-tā hūā*, 'moving or going,' *lit.* 'become moving,' *i.e.* 'in a state of motion.' But, by ellipsis, the shorter form of the participle is frequently used instead: *e.g.* چلْتی چکّی دیکھے *chal-tī chakkī dekh* = چلْتی ہوئی چکّی دیکھے *chaltī hūī chakkī dekh*, 'having seen a moving millstone' (*i.e.* a millstone when it was moving).

Rem. The affix تا *tā* corresponds to the affix ब्रत् *at* of the Sanskrit present participle. In Hindī the termination is *at* (strictly speaking, perhaps, *atu*, but the final vowel is never heard in pronunciation): *e.g.* चलत् *chalat* = چلْتا *chal-tā*.

165. The Perfect Participle

is formed by adding to the verbal root the termination ۱ـ *ā*: in its formation the following rules are to be observed:

1) If the root ends in a consonant, the termination is in most cases added without any change being made; as

چلا *chal-ā*, 'moved or gone.' But if the root consist of two short syllables, the vowel of the last being *fatḥa*, this vowel is generally elided in the participle: *e.g.* بَدْلا *badl-ā*, 'exchanged,' from بدل *badal*; نِكْلا *nikl-ā*, 'come out,' from نكل *nikal* (see § 34, *Rem. c.*).

2) If the root end in one of the vowels ـَا *ā* or ـو *o*, a euphonic ی *y* is inserted between it and the termination; as کھایا *khāy-ā*, 'eaten' (root کھا *khā*); بویا *boy-ā*, 'sown' (root بو *bo*).

3) If the final letter of the root be the vowel ـی *ī*, the *fatḥa* of the termination (ـَا) changes the letter of prolongation ی into the consonant *y*: *e.g.* پِیا *piyā*, 'drunk' (root پی *pī*).

166. The following participles are irregular:

PERF. PART.		INFINITIVE.	
کِیا *kiyā*,	'done.'	کرنا *kar-nā*,	'to do.'
دِیا *diyā*,	'given.'	دینا *de-nā*,	'to give.'
لِیا *liyā*,	'taken.'	لینا *le-nā*,	'to take.'
موا *mū'ā*,	'dead.'	مرنا *mar-nā*,	'to die.'
گیا *gayā*,	'gone.'	جانا *jā-nā*,	'to go.'
ہوا *hū'ā*,	'been or become.'	ہونا *ho-nā*,	'to be,' etc.

But the forms کرا *karā*, 'done,' and مرا *marā*, 'dead,' are also occasionally used; and the form جایا *jāyā* is that invariably used in compounds, such as جایا کرنا *jāyā karnā*, 'to go habitually or constantly,' جایا چاہنا *jāyā chāhnā*, 'to wish to go,' or 'to be about to go.'

Rem. It is incorrect to say that "the words *karnā* and *kiyā* are derived from *kar* and *kī*, two different forms of the Sanskrit root *kṛi*, and the words *marnā* and *mū'ā*, from *mar* and *mū*, two different forms of the Sanskrit root *mṛi*," etc.; for there can be little doubt that though

the affix *ā* (which corresponds to the Sanskrit affix *ta*) is used in forming perfect participles—*e.g.* خَرِيدا *kharīd-ā,* ' purchased,' بَدْلا *badl-ā,* ' exchanged'—yet the Hindī participles are for the most part derived bodily from those of the Sanskrit (just as the infinitives are from the Sanskrit verbal noun in *ana*), through the medium of the Prākrit, and the change of form is due to the laws which obtain in the latter language : *e g.* كِيا *kiyā* (for *kiā*) = P. किम्रो *kio* = S. क्रित *kṛita* ; مُوا *mū'ā* = P. मुम्रो *mu'o* = S. मृत *mṛita* ; گيا *gayā* (for *gaā*) = P. गम्रो *gaó* = S. गत *gata.* The verb جانا *jānā,* from the Sanskrit root या *yā,* ' to go,' is *defective*, its perf. part. having been formed in Prākrit from a distinct root गम् *gam,* ' to go.'

167. The addition of the participle هُوا *hū'ā* to another perf. part. adds to the completeness of the act or state, if the verb be intransitive, and converts it into a *passive*, participle (إِسم مَفعُول *ism maf'ūl*), if the verb be transitive, imparting to it also in each case more of the character of an adjective.

Rem. The imperfect and perfect participles, when compounded with هُوا *hū'ā,* may also be used as nouns : *e.g.* ميرا دِيا هُوا *merā diyā hū'ā* (and, elliptically, مبرا دِيا *merā diyā*), ' what has been given by (*lit.* of) me,' ' my giving or gift.'

168. The imperfect and perfect participles are declined like other adjectives ending in ا— *ā,* with a slight difference in the feminine plural, which takes a contracted form of the nom. pl. of feminine nouns ending in *ī* : *e.g.*

	MASCULINE.		FEMININE.	
	Singular.	Plural.	Singular.	Plural.
Nominative	چلا *chalā,*	چلے *chale.*	چلي *chalī,*	چليں *chalīṅ.*
Formative	چلے *chale,*	چلے *chale.*	چلي *chalī,*	چليں *chalīṅ.*

But the euphonic *y* of such perfect participles as لايا *lāyā,* سويا *soyā,* is generally dropped in all the inflected forms :

e.g. لائے *lā'e,* لائي *lā'ī,* سوئیں *so'īn.* The same change takes
place in the inflected masc. forms of such participles as پِیا
piyā, دِیا *diyā : e.g.* پیئے *pi'e;* but in the feminine the two
long vowels *ī, ī,* are generally contracted into one ; as پی
pī for پیئی *pī'ī ;* کی *kī* for کِیئی *kī'ī.*

169. In the compound participles formed with ہوا *hū'ā,*
both parts of the compound are inflected in the same way,
but the plural termination of the feminine is usually
added to the last, ہوا, alone : *e.g.* چلی ہوئیں *chalī hū'īn.*

Rem. As the plural is obvious from the termination of the last part
of the compound, the addition of the same termination to the first part
also is unnecessary, and is now rarely made. We occasionally meet
with the full plural termination *ān,* as چلِیاں *chaliyān,* but current
usage is averse to the form.

170. The addition of the emphatic particle ہی *hī* to the
locative of the imperfect participle (with the postposition
suppressed), gives it the force of an adverb : *e.g.* چلتے ہی
chalte-hī, 'in the very act, or on the instant, of moving.'

<p style="text-align:center">THE PAST CONJUNCTIVE PARTICIPLE (ماضی معطُوف).</p>

171. This participle, which is indeclinable, may take
the form : 1) Of the simple root; as چل *chal,* 'having
moved or gone; 2) of the root with the addition of one
of the affixes ی— *e,* or کے *ke* ; as چلے *chal-e,* or چلکے
chal-ke; 3) of the root with the addition of کر *kar,* or کے
kar-ke (which are themselves past conj. part. of the verb
کرنا *kar-nā);* as چلکر *chal-kar,* or چلکرکے *chal-kar-ke.* The
affix *e* is seldom or never employed; *ke* and *kar* are those
most frequently used.

Rem. a. We occasionally meet with the form کرکر *kar-kar,* as چلکرکر
chal-kar-kar; this, however. is now generally condemned as barbarous.

Rem. b. The conjunctive participle of the verb آنا *ānā*, 'to come,' takes the forms آن *ān*, آنکر *ānkar*, etc., besides the regular forms آ *ā*, آکر *ākar*, etc.

Rem. c. The affixes *e* and *ke* both spring from the Prākrit form *ia* of the Sanskrit affix *ya*, which is used to form indeclinable past participles : *ia* transposed = *ai* = *e* ; in the case of *ke*, however, *ia* is first changed to *ja*, *je* (the form current in Sindhī), and *j* is then changed to *k*. In the first or root form of the participle the affix *e* is dropped.

<center>GENDER, NUMBER, PERSON.</center>

172. The Urdū verb has *two* genders, the masculine and feminine; *two* numbers, the singular and plural; and three persons in each number.

<center>MOODS (صورتیں *sūraten*).</center>

173. There are *three* moods; namely the Indicative, Imperative, and Subjunctive or Conditional, which is also the Optative. The Indicative and Subjunctive will be noticed in connection with the tenses.

<center>THE IMPERATIVE (امر *amr*).</center>

174. The second person singular of the Imperative is, as has already been observed, the root or crude form of the verb. The second person plural is formed by adding to the singular the termination و— *o* ; as چل *chal*, 'go thou,' چلو *chalo*, 'go you.' It is identical with the second person plural of the Aorist, from which tense the other persons of the Imperative are taken.

175. If the root end in ی— *e*, or و— *o*, the plural imperative may be formed as described above; but the more usual course is to elide the radical *e* or *o* before adding the *o*: *e.g.* sing. دی *de*, 'give thou,' pl. *do*, 'give you ;' sing.

هو *ho*, 'be thou,' plural هو *ho*, 'be ye.' The forms ديو *de'o*
and هوو *ho'o* are now regarded as provincial and barbarous.

Rem. The terminations of the Prākrit imperative are—Sing. *u* or *a*,
āhi, etc.; pl. *dha* or *ha*: the first of these is dropped in Hindī, and the
plural termination *ha* is changed to *o* by elision of *h* and compensatory
lengthening of the final vowel.

THE PRECATIVE.

176. There is another form of the Imperative which is
properly a Precative, but which is also commonly used in
polite speech for the Imperative. It is formed by adding
to the verbal root the termination ـيـے *iye* for the singular,
and ـيو *iyo* for the plural;[1] as چليـے *chaliye*, 'please go,'
or simply 'go;' چليو *chaliyo*, 'go you.' But at the
present time the two forms are both commonly employed
in both the singular and the plural, the only difference
between them being, that the form ending in *iye*
is always used with the *pronomen reverentiæ* آپ *āp*,
and usually refers to *present* time; whereas that end-
ing in *iyo* is used with the pronouns تو *tū* and تم *tum*,
and is generally a *future* imperative: *e g.* آپ چليـے
āp chaliye, 'please come, or come, Sir, or Sirs;' اس
درخت کے پاس نہ جائیو *is dirakht-ke pās na jā'iyo*, 'near this
tree thou shalt not go;' هرگز انکے بیچنے اور آزاد کرنے کا
ارادہ نہ کیجیو *hargiz inke bechne aur āzād karne-kā irāda na
kijiyo*, 'never form the design of selling or setting free
these (animals).' The form ending in *iyo* is also frequently

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[1] Mr. Etherington (*Hindī Grammar*, p. 78) observes that it is incorrect to term
the precative ending in *iyo* the plural of that ending in *iye*, and in this opinion he
is supported by native scholars; but though the opinion of these is invaluable in
respect of the usage and signification of words, it is utterly untrustworthy where their
origin or derivation is concerned, especially in Hindī forms. By comparison with the
same form in the sister dialects—Panjābī, Sindhī, etc.—we obtain conclusive evidence
of the form ending in *iyo* being originally the plural of that ending in *iye*.

employed in benedictions and imprecations : *e.g.* حدا تُمَكو
زِنْده ركِهِيو *khudā tum-ko zinda rakhiyo*, ' may God preserve
you alive;' خُدا كِي لَعْنت كافِروں أور مُشْركوں پر هُوجِيو *khudā kī
la'nat kāfiron̄ aur mushrikon̄ par hūjiyo*, ' God's curse on
infidels and believers in a plurality of gods!'

Rem. a. The termination *iye* is derived from the increment *ija* or *ijja*,
which is inserted between the root and the terminations in the present,
imperative, and definite future of Prākrit verbs (*Prākrit-Prakāśa*,
ed. Cowell, p. 30 of Introduction). This increment is traced by
Lassen to the Sanskrit precative. In Hindī and Urdū also the Aorist
frequently takes the form of the Precative for the three persons of the
singular, and adds nasal *n* thereto for the plural : *e.g.* حُكْم قتْل كا
فِرْمائِيیں *hukm katl-kā farmā'iyen̄*, ' (your Majesty) is pleased to give
the order to put to death.' (See Syntax.)　　　　　•

177. If the root end in ي‒ـ *i* or *e*, the letter *j* is inserted
between it and the affixes of the Precative, and *majhūl e* of
the root is changed to the *ma'ruf i* before the affixes are
added : *e.g.* پِيجِيے *pījiye*, from the root پِي *pī*, ' to drink;'
دِيجِيے *dījiye*, from the root دِي *de*, ' to give.' Instead of
inserting *j* however, the initial *i* of the affixes may be
dropped, and *y* changed to *j*; as پِيجے *pīje*, پِيجو *pījo*,
دِيجے *dīje*, دِيجو *dījo*.

178. The precatives of the verbs هوْنا *honā*,[1] ' to be or be-
come,' and مرْنا *marnā*, ' to die,' also insert *j* : *e.g.* هُوجِيے

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[1] Forbes and others after him state that " when the root ends in *ī* or *ū*, *j* is
inserted for euphony," etc. But they give no example of a verbal root ending in *ū*,
which forms its precative thus, and we doubt much whether a single example could
be given, unless it be the verb *mūnā*, which is rarely if ever used. Indeed, *mūjiye* and
mū'ā are generally regarded as the precative and perfect participle, not of *mūnā*, but
of *marnā*. Examples of verbal roots ending in *ū* are *chhūnā*, ' to touch,' and *chūnā*,
' to drip,' but these would certainly not take *j* in the precative : *e.g. chhū'iye*, not
chhūjiye. The rule would be equally incorrect if *o* were substituted for *ū*, for *honā* is
the only verb of this class that forms its precative with *jiye*.

hūjiye, هوجِيو *hūjiyo*, مُوجِيـے *mūjiye*. This last, however, also takes the regular forms مرِيـے *mariye*, مرِيو *mariyo*.

Rem. a. The form of the root employed in the precative, it may be observed, is generally that which occurs in the perfect participle, and hence we find كِيجِيـے *kījiye*, كِيجـے *kije*, كِيجِيو *kījiyo*, كِيجو *kijo*, as the precatives of كَرْنا *karnā*, ' to do,' the forms كرِيـے *kariye* and كرِيو *kariyo*, though occasionally used, being regarded as unchaste. A remarkable exception to this rule, however, is the precative جائِيـے *jā'iye*, of the verb جانا *jānā*, ' to go.'

Rem. b. The affixes يـے *iye* and يو *iyo*, are frequently written يِّـے *ī'e* and يِّو *ī'o*, or ئـے *ī'e*, ئو *ī'o* : *e. g.* چلِيـے *chalī'e*, or چلِّـے *chali'e*; and when the root ends in *ā*, the initial vowel (*i*) of the affixes may be elided; as فَرْمائِيـے *farmā'iye*, or فرْمايـے *farmāye*.

179. The addition of the termination گا *gā* to the precative ending in *iye* gives it a *future* signification : *e.g.* أُن کے حوالے کِيجِيـگا *un-ke hawāle kījiyegā*, ' you will be pleased to make (them) over to them.'

<center>THE TENSES.</center>

180. The tenses in common use, and which are those allowed by native grammarians, are *nine* in number, exclusive of the Imperative. Of these tenses four relate to an *imperfect* act; viz. 1) the Aorist (مُضارع *muzāri'*), which has both a present and a future signification : 2) the Present Imperfect (حال *hāl*): 3) the Past Continuous or Imperfect (ماضِي اِسْتِمْراري يا ناتمام *māzī istimrārī yā nā-ta-mām*): 4) the Simple Future مُسْتَقْبِل *mustakbil*): Four relate to a *perfect* or *complete* action, namely : 1) the Past Absolute or Indefinite (ماضِي مُطْلَق *māzī mutlak*): 2) the Proximate or Present Perfect (ماضِي قريب *māzī karīb*): 3) the Remote or Past Perfect ماضِي بعيد *māzī ba'īd*): 4) the

Future Perfect or Past Potential (ماضى شكّي *māzī shakkī*).
Two of these tenses, viz. the Aorist[1] and the Future
Perfect, are common to the Indicative and Subjunctive
Moods (though the latter is rarely used in the Indicative);
the rest pertain to the Indicative Mood. One tense,
namely the Past Conditional or Optative, is peculiar to
the Subjunctive Mood.

181. The tenses rarely used, and which the native
grammarians do not even notice, need not detain the
student here: they will be explained hereafter.

FORMATION OF THE TENSES.

a) THE SIMPLE TENSES.

182. The simple tenses of the Active Voice are *three;*
namely, the Aorist, the Past Absolute or Indefinite, and
the Past Conditional or Optative.

1) THE AORIST.

183. The Aorist is the only tense that is formed by
means of inflectional terminations.[2] These are:

[1] It is inexplicable to us how Mr. Etherington can say (*Hindī Grammar*, p. 76),
"The so-called aorist of the Hindī is not indicative at all; for it never simply asserts,
except in ungrammatical *patois.*" He must surely have repeatedly heard the
expressions *kyā karūṅ*, 'What am I to do?' *kahāṅ jā'ūṅ*, 'Where shall I go?'
khudā jāne, 'God knows?' And he should have known that the aorist is commonly
employed in the indicative mood in proverbs *e g. bil-chare kuttā kāṭe*, 'the dog
bites (or will bite) one mounted on a camel.' To call the tense the *prospective
conditional* is to give it a new name, which, so far from being an improvement on the
old one, is calculated to mislead. The fact is, this tense is the equivalent of the
Prākrit *present* indefinite, which (since the Sanskrit potential has disappeared from
the Prākrits) also expresses some of the significations of the potential, and hence is
used in both the indicative and subjunctive moods.

[2] The aorist corresponds to the present of the Prākrit, the personal terminations
of which tense are:

SINGULAR.		PLURAL.	
1st person	*āmi* (S. *āmi*).	{ *āmo, āmu, āma* *amo, amu, ama* }	S. *āmah.*
2nd „	*asi* (S. *asi*).	*aha* (S. *a-tha*).	
3rd „	*a-di, ai* (S. *a-ti*).	*a-nti* (S. *a-nti*).	

Comparing these terminations with those of the Hindī, we perceive that, in the

SINGULAR.		PLURAL.
1st person ‍ūن ـُ *ūṅ.*		سیں — *eṅ.*
2nd ,, ی— *e.*		و— *o.*
3rd ,, ی— *e.*		سیں — *eṅ.*

They are added to the verbal root, and are the same for both genders.

184. If the root end in a vowel, certain euphonic changes may be necessary before the terminations are added to it: *e.g.*

1) If the vowel be ‍ـ *ū*, و— *o*, or ‍ـ *ī*, the letter و *w* may be inserted between it and the terminations ی— *e* and سیں— *eṅ*; as جاوی *jā-w-e*, (thou or he) 'will go;' سووی *so-w-e*, (thou or he) 'will sleep;' جیوسیں *jī-w-eṅ*, (we or they) 'will live.' In the case of the verb ہونا *honā*, 'to be,' we find, moreover, that the vowels of the terminations are frequently elided, so that we have the forms: 1st person sing. ہوؤں *ho-ūṅ*, or ہوں *hoṅ*; 2nd pers. ہوئی *ho'e*, or ہووی *ho-w-e*, or ہو *ho*, etc.

Rem. In Urdū, however, *w* is not very generally inserted, *hamza* between the vowels being preferred; *e.g.* جاؤں *jā'ūṅ*, سوّی *so'e*, جیئے *jī'e*; and the form ہوؤں *ho'ūṅ* is obsolete.

2) If the root end in ی— *e*, a euphonic *w* may be inserted, as in the case of the other vowels, but the usual practice is, as has been shown in the case of the imperative (§ 175) to drop the root vowel in all the persons: *e.g.* the aorist of دینا *denā*, 'to give,' is دوں *dūṅ*, 'I give or shall give;' دی *de*, (thou or he) 'will give' ● ● ● دیں *deṅ*, (we or they) 'will give.'

‍latter, the consonants have all been elided (but the letters *m* and *n* have left their mark in the form of the *anusvāra* or nasal), and the vowels *a, i* of the second and third persons sing. and the 3rd pers. pl have coalesced into *e*. In the first person the vowel *ā* has been changed to *ū*, and final *i* has been elided. In the second person *h* has been elided, and *a* lengthened to *ā*.

Rem. a. The personal pronouns may either precede or follow the verb, or they may be omitted. But if any stress is to be laid on the person, the proper pronoun must be expressed, and be placed *before* the verb.

Rem. b. The aorist frequently takes the form of the precative : *e.g.* کیا کَینجِبے بن نہِیں پَرتی *kyā kī-jiye, kuchh ban nahīñ partī,* 'what shall I do? nothing is of any avail;' where *kījiye = karūñ.* The subject will be noticed in the Syntax.

2) The Past Indefinite.

185. The Past Indefinite or Absolute is formed from the perfect participle, which, in the case of an intransitive verb, is inflected to agree in gender and number with its subject or nominative; but if the verb be transitive, a passive construction is employed, the *actor* is put in the Agent case and the *object* of the action becomes the subject or nominative, with which the participle agrees in gender, etc. For example, instead of saying directly, 'the king killed a tigress,' the Urdū uses the form, 'by the king a tigress was killed' (راجانے شیرنی ماری *rājā-ne shernī mārī*). The same construction is employed in all such tenses of the active voice of a transitive verb as are composed of the passive participle, provided the *object* of the act have the *nominative* form; but the object may take the *dative* form, in which case the participle is never inflected.

Rem. This construction is derived from the Sanskrit through the Prākrit, and would appear to be preferred in Sanskrit to the active construction. In Prākrit it is very commonly employed, few traces of the Sanskrit preterite tenses remaining in the dialects thereof. The Hindī departs from the Prākrit, however, in discarding all inflectional terminations, which in the Prākrit were optionally used.

3) The Past Conditional.

186. The Past Conditional or Optative is formed from the imperfect participle, which is inflected to agree in gender and number with the subject or nominative.

Rem. This tense appears to perplex English writers on Urdū grammar greatly. It is called 'The Indefinite,' 'The Present Indefinite,' 'The Retrospective Conditional,' etc., and rendered mostly by the English present. Now the fact is, it is not a *present* tense at all, but a *past subjunctive*. The error is probably due to the fact that the present tense is sometimes used elliptically without the auxiliary, and so has the appearance of the conditional; but the two should not be confounded. The conditional was, in all probability, a compound tense originally.

b) The Compound Tenses.

1) The Future.

187. The Future is formed by adding to the Aorist the participle گا *gā* (a contraction of *gaā*, whence *gayā*, 'gone'), which is inflected to agree with the nominative in gender and number. The Future is therefore properly a Desiderative, or Intentional: *e.g.* مَیں چلُونگا *main chalūngā*, 'I shall go or move,' is literally, 'I am gone (that) I move,' *i.e.* 'I wish to move,' or 'I am going to move;' and hence we occasionally find it so used: *e.g.* مَیں دیکھونگا *main dekhūngā*, 'I wish to see,' 'I would see' = مَیں دیکھنے چاہتا *main dekhne chāhtā hūn*.

188. The remaining compound tenses (with the exception of the Future Perfect) are composed of the imperfect or perfect participle and the following auxiliaries, which are also used alone to express simple existence.

Singular.	Plural.
مَیں ھُوں _maiṅ hūṅ_, ' I am.'	ھم ھَیں _ham haiṅ_, ' we are.'
تُو ھَی _tū hai_, 'thou art.'	تُم ھو _tum ho_, ' you are.'
وُہ ھَی _wŏh hai_, ' he is.'	وِي ھَیں _we haiṅ_, ' they are.'

مَیں تِھا _maiṅ thā_, ' I was.'	ھم تِھے _ham the_, ' we were.'
تُو تِھا _tū thā_, ' thou wast.'	تُم تِھے _tum the_, ' you were.'
وُد تِھا _wŏh thā_, ' he was.'	وِي تِھے _we the_, ' they were.'

If the subject or nominative be feminine, تِھا _thā_ takes
the feminine termination: _e.g._ sing. تِھي _thī_, pl. تِھِیں _thīṅ_.

Rem. These are not " anomalous formations derived from _honā_," as
Professor Williams calls them, for _honā_ springs from the Sanskrit _bhū_,
' to be or become,' the Prākrit form of which is _ho_ or _hua_; whereas
the forms ھُوں _hūṅ_, etc., are derived from the present tense of the
Sanskrit _as_, ' to be :' _e.g._ _hūṅ_ = P. _amhi_ = S. _asmi_; _hai_ = P. _asi_ = S.
asi, and so on, the process of transformation in Hindī being analogous
to that of the terminations of the aorist; _h_, however (into which the _s_
also of _asi_, etc., is changed), being in no instance elided, but transposed.
The form تِھا _thā_ is traceable to the Sanskrit root _sthā_, ' to stand,'
which is used even in Sanskrit as a substantive verb with the sense of
' to be.'

2) The Present Imperfect.

189. The Present Imperfect is formed by adding the
first of the above auxiliary tenses to the imperfect parti-
ciple of a verb: _e.g._ masc. چلْنا ھُوں _challā hūṅ_, fem. چلْتِي
ھُوں _challī hūṅ_, ' I am going.'

Rem. a. The present tense is sometimes formed by adding the same
auxiliary to the _aorist_ of a verb; as چلُوں ھُوں _chalūṅ hūṅ_, ' I go or
am going.' This form, which is properly an _indefinite_ present, was at
one period general; numerous instances of its use occur in the poets,

and it is still very common in the tract of country extending from Agra to Sindh; but in other parts of Northern India it is now seldom used, except by the uneducated.

Rem. b. The termination گا *gā* is occasionally added to the auxiliary in the present and present perfect tenses, and even when it is used independently, sometimes intensifying, but often without affecting the sense; for example, هَيگا *haigā* = هَي *hai*; چِلْتا هَيگا *chaltā haigā* = چِلْتا هَي *chaltā hai*. Such forms, it may be observed, are regarded as unchaste (*gair faṣīḥ*) by native scholars.

3) THE PAST IMPERFECT OR CONTINUOUS.

190. This tense is formed by adding the auxiliary تِها *thā* to the imperfect participle of a verb: *e.g.* masc. مَيں چِلْتا تِها *maiṅ chaltā thā*, fem. مَيں چِلْتی تِهی *maiṅ chaltī thī*, 'I was going.' It frequently denotes a *habitual* or *repeated act in past time*, as 'I used (to go),' etc., and when used in this sense the auxiliary, *thā*, is often omitted, so that the tense then assumes the form of the Past Conditional.

4) THE PROXIMATE OR PRESENT PERFECT.

191. The Present Perfect is formed by adding the first of the auxiliary tenses to the *perfect* participle of a verb: *e.g.* هُوں (fem. چِلی) چِلا *chalā* (fem. *chalī*) *hūṅ*, 'I have gone or set out.' If the verb be *transitive*, the construction is the same as in the Past Absolute (§ 185), the auxiliary always taking the form of the 3rd person sing. or plural: *e.g.* راجانے شیر مارا هَي *rājā-ne sher mārā hai*, 'the king has killed a tiger,' or *lit.* 'by the king a tiger has been killed;' راجانے تِین شیر مارے هَيں *rājā-ne tīn sher māre haiṅ*, 'the king has killed three tigers;' شیرنیاں or) شیرنی تِین راجانے) *rājā-ne tīn shernī* (or *sherniyāṅ*) ماری هَيں *mārī haiṅ*, 'the

king has killed three tigresses;' (مُجِیْکو or مُجِہے) أُس لَڑکے نے مُجھکو
مارا ہَے *us laṛke-ne mujhko* (or *mujhe*) *mārā hai*, 'that boy has
beaten me.' When the object of the act is represented by
a personal pronoun, the participle will always remain un-
inflected, since such pronouns admit of the *dative* form of
the accusative alone.

5) THE REMOTE OR PAST PERFECT.

192. The Past Perfect is formed by adding the auxil-
iary تِھا *thā* to the perfect participle of a verb: *e.g.* مَیں چلا
تِھا *main chalā thā*, 'I had gone;' ہم چلے تِھے *ham chale the*,
'we had gone,' feminine ہم چلی تِھیں *ham chalī thīn*, it
being sufficient to add the plural termination to the
auxiliary. If the verb be *transitive*, the same construc-
tion is employed as in the Past Absolute and Present
Perfect: *e.g.* مَیں نے تِیں گھوڑیاں (یا گھوڑی) خریدی تِھیں
main ne tīn ghoṛiyān (yā ghoṛī) kharīdī thīn, 'I had
purchased three mares,' *lit.* 'by me three mares had been
purchased.'

6) THE FUTURE PERFECT, OR PAST POTENTIAL.

193. This tense is formed by adding the Future
of the verb ہونا *honā*, 'to be or become,' to the perfect
participle of a verb: *e.g.* مَیں چلا ہونگا *main chalā hūngā*,
'I shall have gone,' or, more commonly, 'I may have
gone.' The termination گ *gā* of the Future is occa-
sionally dropped, or, in other words, the Aorist of
the verb *honā* is added to the perfect participle, and
then the signification is invariably that of the Past
Potential : *e.g.* مَیں چلا ہوں *main chalā hon*, 'I may have

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gone.' If the verb be *transitive*, the construction is the same as in the case of other tenses composed of passive participles. ⟨

Rem. It is a mistake to say that this tense " is not of very frequent occurrence," as all English writers on Hindī and Urdū grammar do. It is commonly employed, both colloquially and in writing; not however as a *Future Perfect*, but as a *Past Potential, expressing the possibility,* or *uncertainty,* of an act.

CONJUGATION.

. 194. We now proceed to conjugate three verbs: viz. the *transitive-active* verb لِكْهْنَا *likhnā*, 'to write;' the *intransitive-active* verb چَلْنَا *chalnā*, 'to move or go,' and the *substantive* verb هُونَا *honā*, 'to be.' The masculine forms alone will be given; it will therefore be borne in mind that, in the Future and all tenses composed of the imperfect and perfect participles, the final vowel *ā* of the sing. is changed to *ī* for the feminine, and the final vowel *e* of the plural to *īn*. The verbal nouns and adjectives are declined like other nouns and adjectives ending in *ā*. The arrangement of the moods and tenses differs but slightly from that found in existing grammars; it is necessary therefore to again direct attention to the fact that the Conditional, though classed with the tenses derived from the imperfect participle, is a *past* tense of the *subjunctive* mood. The Imperative, properly speaking, consists of the second person alone, and this is all that is given; the remaining persons are

identical with those of the Aorist, from which indeed they are borrowed.

I. ROOT لکھ *likh*, 'to write.'

Infinitive or Gerund, لکھنا *likhnā*, 'to write,' 'writing.'

Noun of Agency, and } لکھنے والا *likhne-wālā*, 'writer,' 'about
Future Act. Participle, } to write.'

Imperfect, لکھتا *likhtā*, 'writing.'

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Perfect, لکھا *likhā*, 'written.'

Progressive, لکھتا ہوا *likhtā hū'ā*, 'in the act of writing,' 'one who is in the act of writing.'

Passive, لکھا ہوا *likhā hū'ā*, 'been written,' 'what has been written.'

Past Conjunctive { لکھ ـ لکھکر ـ لکھکرکے } 'having
{ *likh, likh-kar,* or *likh-kar-ke,* } written.'

Adverbial, لکھتے ہی *likhte-hī*, 'in the very act, or on the instant, of writing.'

</div>

Participle.

TENSES FORMED FROM THE ROOT.

1). THE IMPERATIVE.

SINGULAR.	PLURAL.

تو لکھ *tū likh*,[1] 'write thou.'　　تم لکھو *tum likho*, 'write you,'

Precative, لکھیے *likhiye*, 'write, or }　لکھیو *likhiyo*, 'you shall or will
be pleased to write.' }　　　　　　write.'

Future لکھیگا *likhī'egā*, 'you will be pleased to write.'

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[1] It should be observed that there is no necessity to express the personal pronoun in the Imperative, the Aorist, and the Present Perfect (and, in the case of intransitive verbs, in the Past Perfect, and Past Potential), unless any stress is to be laid on the person; and that, in all the tenses, the pronouns, if expressed, as commonly *follow* us precede the verb.

2). The Aorist.

'I write, or shall write, or should write,' etc.

SINGULAR.	PLURAL.
مَیں لِکھُوں *main likhūn.*	ہم لِکھیں *ham likhen.*
تُو لِکھے *tū likhe.*	تُم لِکھو *tum likho.*
وہ لِکھے *woh likhe.*	وی لِکھیں *we likhen.*

3). The Future.

'I shall write,' etc.

مَیں لِکھُونگا *main likhūngā.*	ہم لِکھینگے *ham likhenge.*
تُو لِکھیگا *tū likhegā.*	تُم لِکھوگے *tum likhoge.*
وہ لِکھیگا *woh likhegā.*	وی لِکھینگے *we likhenge.*

TENSES FORMED FROM THE IMPERFECT PARTICIPLE.

1). The Past Conditional or Optative.

'Had I written,' or 'Did I write,' or (Would that) 'I had written,' etc.

مَیں لِکھتا *main likhtā.*	ہم لِکھتے *ham likhte.*
تُو لِکھتا *tū likhtā.*	تُم لِکھتے *tum likhte.*
وہ لِکھتا *woh likhtā.*	وی لِکھتے *we likhte.*

2). The Present Imperfect.

'I am writing,' etc.

مَیں لِکھتا ہُوں *main likhtā hūn.*	ہم لِکھتے ہَیں *ham likhte hain.*
تُو لِکھتا ہَے *tū likhtā hai.*	تُم لِکھتے ہو *tum likhte ho.*
وہ لِکھتا ہَے *woh likhtā hai.*	وی لِکھتے ہَیں *we likhte hain.*

3). The Past Continuous or Imperfect.

'I was writing,' and 'I used to write.'

مَیں لِکھتا تھا *main likhtā thā.*	ہم لِکھتے تھے *ham likhte the.*
تُو لِکھتا تھا *tū likhtā thā.*	تُم لِکھتے تھے *tum likhte the.*
وہ لِکھتا تھا *woh likhtā thā.*	وی لِکھتے تھے *we likhte the.*

TENSES FORMED FROM THE PASSIVE PARTICIPLE.

1). The Past Absolute or Indefinite.

'I wrote,' or *lit.* 'By me (it) was written,' etc.

SINGULAR.	PLURAL.
مَیں نے لِکھا *main-ne likhā.*[1]	ہم نے لِکھا *ham-ne likhā.*
تُو نے لِکھا *tū-ne likhā.*	تُم نے لِکھا *tum-ne likhā.*
اُسنے or اُن نے لکھا *us ne or un-ne likhā.*	اُنہوں نے لِکھا *unhoṅ-ne likhā.*[2]

2). The Proximate or Present Perfect.

'I have written,' *lit.* 'By me (it) has been written,' etc.

مَیں نے لِکھا ہَے *main-ne likhā hai.*	ہم نے لِکھا ہَے *ham-ne likhā hai.*
تُو نے لِکھا ہَے *tū-ne likhā hai.*	تُم نے لِکھا ہَے *tum-ne likhā hai.*
اُسنے or اُن نے لِکھا ہَے *us-ne or un-ne likhā hai.*	اُنہوں نے لِکھا ہَے *unhoṅ-ne likhā hai.*

3). The Remote or Past Perfect.

'I had written,' *lit.* 'By me (it) had been written.'

مَیں نے لِکھا تھا *main-ne likhā thā.*	ہم نے لِکھا تھا *ham-ne likhā thā.*
تُو نے لِکھا تھا *tū-ne likhā thā.*	تُم نے لِکھا تھا *tum-ne likhā thā.*
اُسنے or اُن نے لِکھا تھا *us-ne or un-ne likhā thā.*	اُنہوں نے لِکھا تھا *unhoṅ-ne likhā thā.*

4). The Future Perfect, or Past Potential.

'I shall have written,' (more commonly) 'I may have written,' etc.

مَیں نے لِکھا ہوگا *main-ne likhā hogā.*	ہم نے لِکھا ہوگا *ham-ne likhā hogā.*
تُو نے لِکھا ہوگا *tū-ne likhā hogā.*	تُم نے لِکھا ہوگا *tum-ne likhā hogā.*
اُسنے or اُن نے لِکھا ہوگا *us-ne or un-ne likhā hogā.*	اُنہوں نے لِکھا ہوگا *unhoṅ-ne likhā hogā.*

[1] It will be understood that the participle takes this form only when the *object* of the act is in the sing. masc., or in the form of the *dative*; in every other case it will be inflected to agree with the object in gender and number: *e.g.* مَیں نے چِٹّھی لِکھی *main-ne chiṭhī likhī,* 'I wrote a letter.'

[2] The form اُن نے *un-ne* of the Agent case may also be used; but as this form is generally used for the sing. (not "to indicate respect," as is generally supposed, see § 141), the form اُنہوں نے *unhoṅ-ne* is commonly employed for the plural.

Rem. a.—The termination گا *gā* of *hogā* may even be dropped, in which case the signification is invariably that of the Past Potential : *e.g.* أُسْنے لِکھا ہو *us-ne likhā ho*, 'he may have written.'

Rem. b.—If the root ends in a vowel, the conjugation is effected in the same way: the perfect participle is formed by inserting a euphonic *y* between the root and the termination *ā* (this *y*, however, being generally dropped again in the masc. pl. and in the fem.), and certain optional forms of the Aorist occur (§ 184) : *e.g.*

Root کھا *khā*, ' to eat.' Perf. part. کھایا *khāyā*, ' eaten.'

AORIST.

SINGULAR.	PLURAL.
مَیں کھاؤں *main khā'ūn*.	ہم کھائیں or کھاویں *ham khā'en* or *khāwen*.
تُو کھائے or کھاوی *tū khā'e or khāwe*.	تُم کھاؤ *tum khā'o*.
وہ کھائے or کھاوی *wŏh khā'e or khāwe*.	وے کھائیں or کھاویں *we khā'en* or *khāwen*.

PAST ABSOLUTE.

مَیں نے کھایا *main ne khāyā*.	ہمنے کھایا *ham-ne khāyā*.
تُو نے کھایا *tū-ne khāyā*.	تُمنے کھایا *tum-ne khāyā*.
أُن نے کھایا *un-ne khāyā*.	أُنہوں نے کھایا *un-hon-ne khāyā*.

II. ROOT چل *chal*, ' to move, or go.'

Infinitive or Gerund, چلنا *chal-nā*, ' to go,' ' going.'

Noun of Agency, and } چلنے والا *chalne-wālā*, ' goer,' ' about

Future Active Participle, } to go.'

Participle. {

Imperfect چلتا *chal-tā*, ' moving or going.'

Perfect چلا *chal-ā*, ' moved or gone.'

Progressive چلتا ہوا *chaltā hū'ā*, ' in the act of moving,' etc.

Past Perfect چلا ہوا *chalā hū'ā*, ' become moved,' ' gone.'

Past Conjunctive { چل ـ چلکر ـ چلکرکے
chal, chal-kar, chal-kar-ke, } ' having moved,' etc.

Adverbial چلتے ہی *chalte-hī*, ' in the very act, or on the instant of moving,' etc.

THE IMPERATIVE.

SINGULAR.	PLURAL.
تُو چل *tū chal,* 'go thou.'	تُم چلو *tum chalo,* 'go you.'
Precative, چلِیے *chaliye,* 'go, or be pleased to go.'	چلِیو *chaliyo,* 'you shall or will go.'

Future چلِئیگا *chali'egā,* 'you will be pleased to go.'

THE AORIST.

'I go, or shall go, or should go,' etc.

مَیں چلوں *main chalūn.*	ہم چلیں *ham chalen.*
تُو چلے *tū chale.*	تُم چلو *tum chalo.*
وُد چلے *wŏh chale.*	وي چلیں *we chalen.*

THE FUTURE.

'I shall go,' etc.

مَیں چلونگا *main chalūngā*	ہم چلینگے *ham chalenge.*
تُو چلیگا *tū chalegā.*	تُم چلوگے *tum chaloge.*
وُد چلیگا *wŏh chalegā.*	وي چلینگے *we chalenge.*

THE PAST CONDITIONAL OR OPTATIVE.

'Had I gone,' 'Did I go,' (Would that) 'I had gone,' etc.

مَیں چلتا *main chaltā.*	ہم چلتے *ham chalte.*
تُو چلتا *tū chaltā.*	تُم چلتے *tum chalte.*
وُد چلتا *wŏh chaltā.*	وي *we c,*

THE PRESENT IMPERFECT.

'I am going,' etc.

مَیں چلتا ہوں *main chaltā hūn.*	ہم چلتے ہیں *ham chalte hain.*
تُو چلتا ہَي *tū chaltā hai.*	تُم چلتے ہو *tum chalte ho.*
وُد چلتا ہَي *wŏh chaltā hai.*	وي چلتے ہیں *we chalte hain.*

The Past Continuous or Imperfect.

'I was going,' etc.

SINGULAR.	PLURAL.
مَیں چلتا تھا *main chaltā thā.*	ہم چلتے تھے *ham chalte the.*
تُو چلتا تھا *tū chaltā thā.*	تُم چلتے تھے *tum chalte the.*
وُہ چلتا تھا *wŏh chaltā thā.*	وِي چلتے تھے *we chalte the.*

The Past Absolute or Indefinite.

'I went,' etc.

مَیں چلا *main chalā.*	ہم چلے *ham chale.*
تُو چلا *tū chalā.*	تُم چلے *tum chale.*
وُہ چلا *wŏh chalā.*	وِي چلے *we chale.*

The Proximate, or Present Perfect.

'I have set out, or gone,' etc.

مَیں چلا ہُوں *main chalā huṅ.*	ہم چلے ہیں *ham chale haiṅ.*
تُو چلا ہَي *tū chalā hai.*	تُم چلے ہو *tum chale ho.*
وُہ چلا ہَي *wŏh chalā hai.*	وِي چلے ہیں *we chale haiṅ.*

The Remote, or Past Perfect.

'I had started or gone,' etc.

مَیں چلا تھا *main chalā thā.*	ہم چلے تھے *ham chale the.*
تُو چلا تھا *tū chalā thā.*	تُم چلے تھے *tum chale the.*
وُہ چلا تھا *wŏh chalā thā.*	وِي چلے تھے *we chale the.*

The Future Perfect, or Past Potential.

'I shall have gone,' or (more commonly) 'I may have gone,' etc.

مَیں چلا ہُونگا or ہوں *main chalā hūṅgā or hoṅ.*	ہم چلے ہونگے or ہوں *ham chale hoṅge or hoṅ.*
تُو چلا ہوگا or ہو *tū chalā hogā or ho.*	تُم چلے ہوگے or ہو *tum chale hoge or ho.*
وُہ چلا ہوگا or ہو *wŏh chalā hogā or ho.*	وِي چلے ہونگے or ہوں *we chale hoṅge or hoṅ.*

Rem. The above is the conjugation of an intransitive-active verb, the root of which ends in a consonant. If the root ends in a vowel, the aorist

admits of certain optional forms, and the masculine singular of the perfect participle takes an euphonic *y* between the root and the termination. The following tenses will therefore suffice to show the process of conjugation :

Root آ *ā*, ' to come.'   Pref. Part. آیا *āyā*, ' come.'

THE AORIST.

' I come, or shall come, or should come,' etc.

SINGULAR.	PLURAL.
مَیں آوٗں *main ā'ūṅ*.	ہم آئیں or آویں *ham ā'eṅ* or *āweṅ*.
تُو آئے or آوِي *tū ā'e* or *āwe*.	تُم آؤ *tum ā'o*.
وُہ آئے or آوِی *woh ā'e* or *āwe*.	وِي آئیں or آویں *we ā'eṅ* or *āweṅ*.

THE PAST ABSOLUTE, OR INDEFINITE.

' I came,' etc.

مَیں آیا *main āyā*.	ہم آئے *ham ā'e*.
تُو آیا *tū āyā*	تُم آئے *tum ā'e*.
وُہ آیا *woh āyā*.	وِي آئے *we ā'e*.
Fem. مَیں آئی *main ā'ī*, etc.	Fem. ہم آئیں *ham ā'īṅ*, etc.

III. ROOT ہو *ho*,[1] ' to be, or become.'

Infinitive or Gerund ہونا *honā*, ' to be, or become,' ' being,' etc.

Fut. Act. Part. ہونے‌والا *hone-wālā*,[2] ' about to be, or become,'
        ' one who, or what, is, or is about, to be or become.'

<div style="border-left:1px solid">

Imperfect   ہوتا *hotā*, ' being, or becoming.'

Perfect   ہوا *hū'ā*, ' been, or become.'

Progressive ہوتا ہوا *hotā hū'ā*, ' in the act of being or becoming.'

Conjunctive { ہو ۔ ہوکر ۔ ہوکرکے } ' having been or become.'
            { *ho, hokar, hokar-ke,* }

Adverbial ہوتے‌ہي *hote-hī*, ' in the very act, or in the instant of being,' etc.

</div>

(left margin: Participle.)

[1] Urdū grammarians, after the example of the Arabic, have two names for the verb *honā*, and the other auxiliary verbs with the same signification. When the substantive verb is used to denote simple *being* or *existence*, they term it *fe'lë nākis*, ' the incomplete or defective verb,' because an attribute is required to complete the sense; but when it contains the attribute in itself, and requires no other, they term it *fe'lë tāmm*, ' the complete or absolute verb.'

[2] Urdū also occasionally employs the common Hindī form *honhār*, ' what is to be,' etc., where the affix *hār* is added to the verbal noun *honi*.

The Imperative.

SINGULAR.   PLURAL.

تُو ہو *tū ho*, 'be or become thou.'   تُم ہو *tum ho*, 'be or become you.'

Precative ہوجِیے *hūjiye*, 'be pleased ⎱ ہوجِیو *hūjiyo*, 'you shall be or
to become,' etc.   ⎰   become.'

Fut. ہوجِیگا *hūji'egā*, 'will you be pleased to become.'

The Aorist.

'I am, I shall be, I should be, or become,' etc.

مَیں *main ho'ūn* میں - *ہوئیں - ہوں   ham ہم ہوویں - *ہوئیں - ہوں
or *hon*.[1]   *howen, ho'en*, or *hon*.

تُو *tu howe, ho'e,* تو ہووی - *ہوئی -ہو   تُم ہو *tum ho*.
or *ho*.

وُہ ہووی *wöh howe,* - *ہوئی - ہو   وی ہوویں - *ہوئیں - ہوں *we howen*,
ho'e, or *ho*.   *ho'en,* or *hon*.

The Future.

'I shall be, or become,' etc.

مَیں *main ho'ūngā,* ہوونگا - ہونگا   ہم * ہووینگے - ہونگے *ham howenge*
or *hūngā*.[3]   or *honge*.

تُو *tū howegā,* or *hogā.* ہوویگا - ہوگا   تُم ہوگے *tum hoge*.

وُہ * ہوویگا - ہوگا *wöh howegā,* or   وی *ہووینگے - ہونگے *we howenge*,
hogā.   *honge*.

The Past Conditional or Optative.

'Were I,' 'Did I become,' (Would that) 'I were,' etc.

مَیں ہوتا *main hotā.* | ہم ہوتے *ham hote.*
تُو ہوتا *tū hotā.* | تُم ہوتے *tum hote.*
وُہ ہوتا *wöh hotā.* | وی ہوتے *we hote.*

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[1] The forms marked with an asterisk are now seldom or never used. The
forms *ho'egā* and *ho'enge* in the 2nd and 3rd pers. sing. and the 1st and 3rd pers.
plural of the Future, which are given in Forbes' and other grammars, rarely if ever
occur in the Urdū of the present period.

The Present Imperfect.

'I am becoming,' etc.

SINGULAR.	PLURAL.
مَیں ہوتا ہُوں *main hotā hūn.*	ہم ہوتے ہَیں *ham hote hain.*
تُو ہوتا ہَی *tū.hotā hai.*	تُم ہوتے ہو *tum hote ho.*
وُد ہوتا ہَی, *wŏh hotā hai.*	وي ہوتے ہَیں *we hote hain.*

The Past Continuous or Imperfect.

'I was becoming,' etc.

مَیں ہوتا تِھا *main hotā thā.*	ہم ہوتے تِھے *ham hote the.*
تُو ہوتا تِھا *tū hotā thā.*	تُم ہوتے تِھے *tum hote the.*
وُد ہوتا تِھا *wŏh hotā thā.*	وي ہوتے تِھے *we hote the.*

The Past Absolute or Indefinite.

'I became,' etc.

مَیں ہُوَا *main hū'ā.*	ہم ہُوئے *ham hū'e.*
تو ہُوَا *tū hū'ā.*	تُم ہُوئے *tum hū'e.*
وُد ہُوَا *wŏh hū'ā.*	وي ہُوئے *we hū'e.*

The Proximate or Present Perfect.

'I have become,' etc.

مَیں ہُوَا ہُوں *main hū'ā hūn.*	ہم ہُوئے ہَیں *ham hū'e hain.*
تُو ہُوَا ہَی *tū hū'ā hai.*	تُم ہُوئے ہو *tum hū'e ho.*
وُد ہُوَا ہَی *wŏh hū'ā hai.*	وي ہُوئے ہَیں *we hū'e hain.*

The Remote or Past Perfect.

'I had become,' etc.

مَیں ہُوَا تِھا *main hū'ā thā.*	ہم ہُوئے تِھے *ham hū'e the.*
تُو ہُوَا تِھا *tū hū'ā thā.*	تُم ہُوئے تِھے *tum hū'e the.*
ود ہُوَا تِھا *wŏh hū'ā thā.*	وي ہُوئے تِھے *we hū'e the.*

THE FUTURE PERFECT AND PAST POTENTIAL.

'*I shall have become,*' or '*I may have become,*' etc.

SINGULAR.	PLURAL.
مَیْں ہُوْا ہُوْنگَا ـ ہوں *maiṅ ḥū'ā hūṅgā,* or *hoṅ.*	ہم ہُوْئے ہوْنگے ـ ہوں *ham ḥū'e hoṅge,* or *hoṅ.*
تُو ہُوْا ہوگَا ـ ہو *tū ḥū'ā hogā,* or *ho.*	تُم ہُوْئے ہوگے ـ ہو *tum ḥū'e hoge,* or *ho.*
وَہ ہُوْا ہوگَا ـ ہو *woh ḥū'ā hogā,* or *ho.*	وِي ہُوْئے ہوْنگے ـ ہوں *we ḥū'e hoṅge,* or *hoṅ.*

ADDITIONAL TENSES.

195. We may here notice the tenses not in common use, spoken of in § 181. These are: 1). The *Future Imperfect*, which is formed by adding the *Future* of the verb ہونا *honā* to the imperfect participle of a verb: 2). The *Present Potential*, formed by adding the *Aorist* of the verb ہونا *honā* to the imperfect part. of a verb: 3). The *Past Perfect Continuous* of the *Subjunctive* mood, formed by adding the imperfect participle of the verb ہونا *honā* to the imperfect participle of another verb: 4) the *Past Perfect Subjunctive*, formed by adding the imperfect participle of the verb ہونا *honā*, to the perfect part. of another verb. The first and second of these tenses are both called حَالِ مُتَشکِّي *hālĕ mutashakkī,* 'the present potential,' by native grammarians, because the first is frequently used, the second always, to express *uncertainty* or *possibility*. The third and fourth are both termed ماضي شرطِي *māzī sharṭī,* 'the past conditional.' They are very seldom used; the shorter form of the *māzī sharṭī,* given among the tenses in common use, being preferred. The four tenses are subjoined :

1). The Future Imperfect.

'I shall be going,' or 'I may be going,' etc.

SINGULAR.	PLURAL.
مَیں چلْتا ہُونْگا main chaltā hūṅgā.	ہم چلْتے ہوْنگے ham chalte hoṅge.
تُو چلْتا ہوگا tū chaltā hogā.	تُم چلْتے ہوگے tum chalte hoge.
وُہ چلْتا ہوگا woh chaltā hogā.	وِي چلْتے ہونگے we chalte hoṅge.

2). The Present Potential.

'I may be going,' etc.

مَیں چلْتا ہوں main chaltā hoṅ.	ہم چلْتے ہوں ham chalte hoṅ.
تُو چلْتا ہو tū chaltā ho.	تُم چلْتے ہو tum chalte ho.
وُہ چلْتا ہو woh chaltā ho.	وِي چلْتے ہوں we chalte hoṅ.

3). The Past Perfect Continuous (Subjunctive).

'Had I been going,' or 'I might have been going,' etc.

مَیں چلْتا ہوتا main chaltā hotā.	ہم چلْتے ہوتے ham chalte hote.
تُو چلْتا ہوتا tū chaltā hotā.	تُم چلْتے ہوتے tum chalte hote.
وُہ چلْتا ہوتا woh chaltā hotā.	وِي چلْتے ہوتے we chalte hote.

4). The Past Perfect (Subjunctive).

'Had I gone,' etc.

مَیں چلا ہوتا main chalā hotā.	ہم چلے ہوتے ham chale hote.
تُو چلا ہوتا tū chalā hotā.	تُم چلے ہوتے tum chale hote.
وُہ چلا ہوتا woh chalā hotā.	وِي چلے ہوتے we chale hote.

THE PASSIVE VOICE.

196. Only *transitive* verbs have a passive voice. The tenses of this are regularly formed in all verbs by means of the tenses of the verb جانا *jānā*, 'to go' (the perfect participle of which is گیا *gayā*); though every form in which the verb جانا *jānā* is found is not passive: *e.g.* چلا جانا *chalā jānā*, 'to go away,' اُٹھا جانا *uṭhā jānā*, 'to rise up,' 'to be able to rise,' are active forms of intransitive

verbs. Whether the verb is passive or intransitive is decided not by the presence of the auxiliary or by the nature of the participle prefixed to it. If this is *passive*, so also, generally, is the verb: if it is not passive, but only a perfect participle of an intransitive verb, neither is the verb passive.

197. In the following conjugation of the passive voice of the verb ديکهنا *dekhnā*, 'to see,' the masculine forms alone are given. If the nominative to the verb be feminine, the termination of the passive participle must be changed to ـی *ī* in both the singular and the plural; and that of all the participial forms, and of the Future, of the auxiliary must be changed to ـی *ī* in the singular, and ـیں *īn* in the plural.

PASSIVE VERB, ديکها جانا *dekhā jānā*, 'to be seen.'

Infinitive or Verbal Noun, ديکها جانا *dekhā jānā*, { 'to be seen,' 'being seen.'

Imperfect Participle, ديکها جاتا *dekhā jātā*, ' being seen.'

Passive Participle, ديکها گیا *dekhā gayā*, ' been seen.'[1]

THE IMPERATIVE.

SINGULAR.	PLURAL.
تو ديکها جا *tū dekhā jā*, 'be thou seen.'	تم ديکهے جاؤ *tum dekhe jā'o*, 'be you seen.'

THE AORIST.

'I am, or shall be, or should be, seen,' etc.

میں ديکها جاؤں *main dekhā jā'ūn*.	ہم ديکهے جاويں ۔ جائیں *ham dekhe jāwen or jā'en*.
تو ديکها جاوے ۔ جائے *tū dekhā jāwe or jā'e*.	تم ديکهے جاؤ *tum dekhe jā'o*.
وہ ديکها جاوے ۔ جائے *wôh dekhā jāwe or jā'e*.	وي ديکهے جاويں ۔ جائیں *we dekhe jāwen or jā'en*.

[1] It is needless to give the remaining participles, as none of them, except perhaps the adverbial (ديکهے جاتے ہي *dekhe jāte-hī*, 'on the instant of being seen,' are ever used.

THE FUTURE.

'I shall be seen,' etc.

SINGULAR.	PLURAL.
مَیں ديكِھا جاؤُنگا *main dekhā jā'ūṅgā.*	ہم ديكِھے جائينگے *ham dekhe jā'eṅge.*
تُو ديكِھا جاويگا ۔ جائيگا *tū dekhā jāwegā, or jā'egā.*	تُم ديكِھے جاؤگے *tum dekhe jā'oge.*
وُہ د كَھا جاويگا ۔ جائيگا *woh dekhā jāwegā, or jā'egā.*	وي ديكِھے جاوينگے *we dekhe jāweṅge.*

THE PAST CONDITIONAL OR OPTATIVE.

'Had I been seen,' 'Were I seen,' etc.

مَیں ديكِھا جاتا *main dekhā jātā.*	ہم ديكِھے جانے *ham dekhe jāte.*
تُو ديكِھا جانا *tū dekhā jātā.*	تُم ديكِھے جاتے *tum dekhe jāte.*
وُہ ديكِھا جاتا *woh dekhā jātā.*	وي ديكِھے جاتے *we dekhe jāte.*

THE PRESENT IMPERFECT.

'I am being seen,' etc.

مَیں ديكِھا جاتا ہُوں *main dekhā jātā hūṅ.*	ہم ديكِھے جاتے ہَيں *ham dekhe jāte haiṅ.*
تُو ديكِھا جاتا ہَي *tū dekhā jātā hai.*	تُم ديكِھے جاتے ہو *tum dekhe jāte ho.*
وُہ ديكِھا جاتا ہَي *woh dekhā jātā hai.*	وي ديكِھے جاتے ہَيں *we dekhe jāte haiṅ.*

THE PAST CONTINUOUS OR IMPERFECT.

'I was being seen,' etc.

مَیں ديكِھا جاتا تِھا *main dekhā jātā thā.*	ہم ديكِھے جاتے تِھے *ham dekhe jāte the.*
تُو ديكِھا جاتا تِھا *tū dekhā jātā thā.*	تُم ديكِھے جاتے تِھے *tum dekhe jāte the.*
وُہ ديكِھا جانا تِھا *woh dekhā jātā thā.*	وي ديكِھے جاتے تِھے *we dekhe jāte the.*

The Past Absolute or Indefinite.

'I was seen,' etc.

SINGULAR.

مَیں ديكِھا گيا *main dekhā gayā.* | هم ديکِهے گَئے *ham dekhe ga'e.*

تُو ديکِها گيا *tū dekhā gayā.* | تُم ديکِهے گَئے *tum dekhe ga'e.*

وُہ ديکِها گيا *wöh dekhā gayā.* | وي ديکِهے گَئے *we dekhe ga'e.*

The Proximate or Present Perfect

'I have been seen,' etc.

مَیں ديکِها گيا هُوں *main dekhā gayā hūṅ.* | هم ديکِهے گَئے هَیں *ham dekhe ga'e haiṅ.*

تُو ديکِها گيا هَي *tū dekhā gayā hai.* | تُم ديکِهے گَئے هو *tum dekhe ga'e ho.*

وُہ ديکِها گيا هَي *wöh dekhā gayā hai.* | وي ديکِهے گَئے هیں *we dekhe ga'e haiṅ.*

The Remote or Past Perfect.

'I had been seen,' etc.

مَیں ديکِها گيا تِها *main dekhā gayā thā.* | هم ديکِهے گَئے تِهے *ham dekhe ga'e the.*

تُو ديکِها گيا تِها *tū dekhā gayā thā.* | تُم ديکِهے گَئے تِهے *tum dekhe ga'e the.*

وُہ ديکِها گيا تِها *wöh dekhā gayā thā.* | وي ديکِهے گَئے تِیے *we dekhe ga'e the.*

The Future Perfect, or Past Potential.

'I shall have been seen,' or more commonly, 'I may have been seen,' etc.

مَیں ديکِها گيا هُونگا ـ هوں *main dekhā gayā hūṅgā,* or *hoṅ* | هم ديکِهے گَئے هونگَے ـ هوں *ham dekhe ga'e hoṅge,* or *hoṅ.*

تُو ديکِها گيا هوگا ـ هو *tū dekhā gayā hogā,* or *ho.* | تُم ديکِهے گَئے هوگَے ـ هو *tum dekhe ga'e hoge,* or *ho.*

وُہ ديکِها گيا هوگا ـ هو *wöh dekhā gayā hogā,* or *ho.* | وي ديکِهے گَئے هونگَے ـ هوں *we dekhe ga'e hoṅge,* or *hoṅ.*

DERIVATIVE VERBS.

198. Derivative verbs may be classed under the three heads of *Causals*, *Denominatives*, and *Compound Verbs*.

I. CAUSAL VERBS.[1]

199. From nearly every verb in the language a causal may be derived. This causal will be *transitive* if formed from an *intransitive* verb, *doubly transitive* or *causative* if formed from a *transitive* verb. From most causals again a second or *double* causal may be formed.

200. Simple verbal roots are generally changed into causal bases by the addition of the increment ‍_\ — *ā*, and into those which are doubly causal by means of the increment ‍_\ِ *wā*,[2] and the root is then treated as a primitive root ending in *ā*. But in some verbs the causal characteristic *ā* becomes ل *lā*; and in others it is inserted in the root itself: hence three cases arise:

a) The causal may, generally speaking, be formed by adding ‍_\ — *ā* to the root of a primitive verb, whether it be transitive or intransitive, and the double causal by inserting *w* before the increment *ā* of the causal: *e.g.*

PRIMITIVE VERB.	CAUSAL.	DOUBLE CAUSAL.
پڑھنا *paṛh-nā,* 'to read.'	پڑھانا *paṛhā-nā,* 'to cause to read,' 'to teach.'	پڑھوانا *paṛhwā-nā,* 'to have or get (one) taught (something by some one).'
گِرنا *girnā,* 'to fall.'	گِرانا *girā-nā,* 'to cause to fall,' 'to fell,' etc.	گِروانا *girwā-nā,* 'to get or have (a thing) thrown down (by some one).'
اُٹھنا *uṭhnā,* 'to rise.'	اُٹھانا *uṭhā-nā,* 'to raise.'	اُٹھوانا *uṭhwā-nā,* 'to have (a thing) raised (by some one).'

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[1] A causal verb is termed by the native grammarians *fe'lĕ mŭta'addī bi'l wāsita,* 'a verb which passes on (to an object) by means of (an increment),' in contradistinction to 'a verb which is transitive *per se,*' or *fe'lĕ mŭta'addī bi nafsihi.*

[2] In a few verbs *w* would appear to be inserted before the causal increment *ā* for the sake of euphony alone.

Subordinate to this rule are the two following:

1) If the root of the primitive verb be dissyllabic, the vowels of both syllables being short and that of the second *fatḥa* (*a*), this *fatḥa* is dropped in the first causal (*cf.* § 34, 4, *Rem. c.*): *e.g.*

PRIMITIVE VERB.	CAUSAL.	DOUBLE CAUSAL.
سمجهنا *samajh-nā*, 'to understand.'	سمجهانا *samjhā-nā*, 'to explain.'	سمجهوانا *samajhwā-nā*, 'to have (a thing) explained (to one person by another).'
پگهلنا *pighal-nā*, 'to melt' (intrans.).	پگهلانا *pighlā-nā*, 'to melt' (trans.).	پگهلوانا *pighalwā-nā*, 'to have (a thing) melted (by some one).'

2) If the root of the primitive verb be monosyllabic and enclose a long vowel or diphthong, the vowel or diphthong is changed in both causals into the corresponding short vowels, or, in other words, the letters of prolongation ا, و, ي, are dropped: *e.g.*

جاگنا *jāg-nā*, 'to be awake.'	جگانا *jagā-nā*, 'to wake.'	جگوانا *jagwā-na*, 'to cause (one) to be wakened.'
بهيگنا *bhīg-nā*, 'to become wet.'	بهگانا *bhigā-nā*,[1] 'to wet.'	بهگوانا *bhigwā-nā*, 'to have (a thing) wetted.'
ڈوبنا *ḍūbnā*, 'to sink' (intrans.).	ڈبانا *ḍubā-nā*, 'to sink,' 'to immerse.'	ڈبوانا *ḍubwā-nā*, 'to have (a thing) sunk.'
بولنا *bol-nā*, 'to speak.'	بلانا *bulā-nā*, 'to call (one) to (come and) speak.'	بلوانا *bulwā-nā*, 'to have (one) called.'
بيٹهنا *baiṭh-nā*, 'to sit down.'	بٹهانا *biṭhānā*,[1] 'to seat.'	بٹهوانا *biṭhwā-nā*, 'to cause (one) to be seated.'

b) If the root of the primitive verb end in a long vowel (*ā, ī, e, ū, o*), the increment generally takes the form لا *lā* in the causal, and لوا *lwā* in the double causal; and the long vowel of the root is shortened as in the preceding rule: *e.g.*

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[1] The causals of *bhīgnā* and *ḍūbnā* may also take the forms *bhigonā* and *ḍubonā* (See *Rem.* § 202), and that of *baiṭhnā* other forms, which are given under Rule c.

PRIMITIVE VERB.	CAUSAL.	DOUBLE CAUSAL.
كھانا *khā-nā,* 'to eat.'	كھلانا *khilā-nā,*[1] 'to give to eat,' 'to feed.'	كھلوانا *khilwā-nā.*
پينا *pī-nā,* 'to drink.'	پلانا *pilā-nā,* 'to give to drink.'	پلوانا *pilwā-nā*
دينا *de-nā,* 'to give.'	دلانا *dilā-nā,* 'to cause to give.'	دلوانا *dilwā-nā.*
چھونا *chhū-nā,* 'to touch.'	چھلانا *chhulā-nā,* 'to cause to touch.'	چھلوانا *chhulwā-nā.*
سونا *so-nā,* 'to sleep.'	سلانا *sulā-nā,* 'to put to sleep.'	سلوانا *sulwā-nā.*

A few verbs take the form of the double causal alone:
e.g. كھونا *khonā,* 'to lose,' causal كھوانا *khuwā-nā*; گانا *gānā,*
'to sing,' causal گوانا *guwānā*; لينا *lenā,* 'to take,' causal
لوانا *liwā-nā.*

Some verbs, the roots of which end in consonants
(chiefly *h, kh th*), may take the increment *lā* in the causal,
as well as *ā*; but in the double causal the increment is
always *wā* : *e.g.*

كہنا *kah-nā,* 'to say,'	causal كہلانا *kahlā-nā,* or كہانا *kahā-nā.*	
ديكھنا *dekh-nā,* 'to see,'	,, دكھلانا *dikhlā-nā,* or دكھانا *dilhā-nā.*	
سيكھنا *sīkh-nā,* 'to learn,'	,, سكھلانا *sikhlā-nā,* or سكھانا *sikhā-nā.*	
سوكھنا *sūkh-nā,* 'to dry,'	,, سكھلانا *sukhlā-nā,* or سكھانا *sukhā-nā.*	
بيٹھنا *baiṭh-nā,* 'to sit,'	,, بٹھلانا *biṭhlānā,* or بٹھالنا *biṭhāl-nā,*	
	بٹھانا *biṭhānā,* and بيٹھانا *baiṭhānā.*	

پھاندنا *phāṅd-nā,* 'to ensnare,' ,, پھندلانا *phandlā-nā.*

Rem. The same causal forms are also found in cases where the roots
of the primitive verbs (which have become obsolete) end in *t (d)*, and *s* :
as بتلانا *batlā-nā,* 'to tell,' 'to point out ;' پھسلانا *phuslā-nā,* 'to wheedle,'
'to coax.'

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[1] The instances of radical *ā* changing to *i* in the causal are not numerous ; and even
the example given above takes the form *khalānā* in Southern India.

c) Intransitive roots enclosing short vowels are fre-
quently made transitive by the insertion of *ā* in the root
itself, this *ā* coalescing with radical *a* into *ā*, with radical
i into *e*, and with radical *u* into *o* : (final *ṭ* of the root, it
may be observed, is frequently changed into *r* in the
transitive verb):[1] *e.g.*

دَبْنا *dabnā,* 'to be pressed,' transitive دَابْنا *dābnā,* 'to press.'

كَتْنا *katnā,* 'to be spun,'　　　,,　كاتْنا *kātnā,* 'to spin.'

كَٹْنا *kaṭnā,* 'to be cut,'　　　,,　كاٹْنا *kāṭnā,* 'to cut.'

پِھَٹْنا *phaṭnā,* 'to be torn,'　　　,,　پھارْنا *phārnā,* 'to tear.'

لَدْنا *ladnā,* 'to be laden,'　　　　لادْنا *lādnā,* 'to load.'

بَنْدْھنا *bandhnā,* 'to be bound,'　,,　باندْھنا *bāndhnā,* 'to bind.'

مَرْنا *marnā,* 'to die,'　　　　,,　مارْنا *mārnā,* 'to kill.'

گَڑْنا *garnā,* 'to be buried,'　　,,　گاڑْنا *gārnā,* 'to bury.'

پَلْنا *palnā,* 'to be protected,'　,,　پالْنا *pālnā,* 'to protect.'

نِكَلْنا *nikalnā,* 'to come out,'　,,　نِكالْنا *nikālnā,* 'to take out.'

تَھَمْنا *thamnā,* ⎫ 'to be held,　　تھامْنا *thāmnā,* ⎫ 'to hold,
تَھَمبْھنا *thambhnā,* ⎭ or supported,'　,,　تھانبْھنا *thānbhnā,* ⎭ or support.'

رِٹْنا *ritnā,* 'to be filed,'　　　رِیتْنا *retnā,* 'to file.'

چِھِدْنا *chhidnā,* 'to be perforated,'　,,　چھیدْنا *chhednā,* 'to perforate.'

بِكْنا *biknā,* 'to be sold,'　　　,,　بیچْنا *bechnā,*[2] 'to sell.'

پِھُٹْنا *phuṭnā,* ⎫ 'to burst,
پھُوٹْنا *phūṭnā,* ⎭ or split asunder,'　,,　پھوڑْنا *phornā,* 'to break.'

کھُلْنا *khulnā,* 'to become open,'　,,　کھولْنا *kholnā,* 'to open.'

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[1] The softening of the tenuis *ṭ* into the media *d* (*r*), and of *ṭh* into *rh*, occurs most
commonly after the letters *p, ph, ch, chh,* and *gh* : *e.g. parhnā,* 'to read' = Sanskrit
paṭhanam; pīṛhā, 'a stool' = S. *pīṭha; phorū,* 'a boil' = S. *sphoṭaka; chiṛiyā,*
'a bird' = S. *chaṭaka; chhokṛā,* 'a cart' = S. *śakaṭa; ghaṛa,* 'an earthen pot' = S.
ghaṭa; ghoṛā, 'a horse' = S. *ghoṭaka.* If *ph* and a long vowel precede *ṭ,* it generally
passes into *r.*

[2] This change of *k* into *ch* is almost inexplicable. I can find no mention of such a
change in the *Prākṛita-Prakāśa.* But there would appear to be in Sanskrit some
connection between the guttural class of letters and the palatal; for when a verb
beginning with a guttural is reduplicated, the corresponding palatal is used; and,
reversely, final *ch* of nominal bases is changed into *k* before certain case-endings..

Rem. a. In a few transitive verbs the root vowels of the corresponding intransitives are simply lengthened: *e.g.* بِيْسْنا *pīsnā,* ' to grind,' from پِسْنا *pisnā*; بِيْٹْنا *pīṭnā,* ' to beat,' from پِٹْنا *piṭnā*; چِھِيلْنا *chhīlnā,* ' to peel,' from چِھِلْنا *chhilnā*; گُوْٹْھْنا *gūthnā,* ' to plait,' from گُتْھْنا *guthnā.*

Rem. b. Under this class of verbs (which are strangely termed " anomalous") existing grammars place the verb رَکْھْنا *rakhnā,* ' to keep,' as the causal of رَہْنا *rahnā,* ' to remain ;' but this is a mistake: the two verbs are derived from distinct Sanskrit forms.

201. These verbs, though derived (as we shall presently see) from Sanskrit causals, have in many, if not most, cases lost the causal signification, and become simply transitive. Hence we find that some of the intransitive verbs of this class, as well as their transitive derivatives, have also regular causals (and double causals) formed from them; but these, as a rule, retain the true causal character; and where the primitive intransitive verb has various significations, it will often be found that some of them are peculiar to the transitive and some to the causal derivative: *e.g.* from the verb پُھُوٹْنا *phūṭnā* is formed the transitive پھوڑْنا *phoṛnā,* and the causal پُھٹانا *phuṭānā*;[1] but the former signifies 'to break,' and the latter 'to make (water, etc.) boil,' a sense which *phoṛnā* never has.

[1] This common word, strange to say, is not found in Shakespear's Dictionary, and, though given in Forbes', is said to mean 'to increase,' etc. But the dictionaries make sad confusion among the causal verbs. گَرانا *garānā,* for example, is given as the causal of گَڑنا *garnā* alone; but there can be no doubt of its being the causal of گاڑْنا *gāṛnā* also: in the first case it signifies 'to prick,' 'to thrust in,' etc.; in the second, 'to have or get (a thing or person) buried.' Similarly *katānā* is the causal of both کَٹنا *katnā* and کاٹنا *kāṭnā,* but more commonly that of the latter. We may here observe that in some verbs the *first* causal derived from a transitive verb is sometimes identical in meaning with the *second*. *e.g.* *katānā* = *kaṭ-ānā*; *rakhānā* = *rakhwānā.*

202. The following sentences will exemplify the use of the primitive and causal forms of a verb:

مكان گِرْتا هَي *makān girtā hai,* ' the house is falling :'

وُہ آدْمِي مكان كو گِرانا هَي *woh ādmī makān-ko girātā hai,* ' that (or the) man is throwing (or pulling) down the house :'

مالِكُ أُس آدْمِي سے اِپْنے مكان كو گِرْواتا هَي *mālik us ādmī se apne makān-ko girwātā hai,* ' the owner is having his house pulled down by that man.'

مَیں عربِي پڑھْتا هُوں *main 'arabī parhtā hūṅ,* ' I am reading Arabic :'

اِپْنے لڑْکے كو عربِي پڑھاتا هُوں *apne laṛke-ko 'arabī parhātā hūṅ,* ' I am teaching my boy Arabic :'

مَولْوِي صاحِب سے اِپْنے لڑْکے كو عربِي پڑھْواتا هُوں *maulavī sāḥib-se apne laṛke-ko 'arabī parhwātā hūṅ,* ' I am having my boy taught Arabic by the Maulavī-ṣāḥib.

Rem. The causal affix of the Sanskrit is *ay,* which in many verbs (chiefly when the verbal root ends in a long vowel) takes the form *āpay.* The Prākrit changes *ay* into *e,* and *āpay* into (*ābe,* and then) *āve,* and uses both forms without any apparent distinction. In Hindī and its sister dialects the first affix is not used, and the second is changed to *āu,* by elision of final *e,* and weakening of *v* to *u;* and from *āu,* by elision of *u,* is derived the causal characteristic *ā* of the modern Hindī. But in a few verbs the vowels *ā, u,* would appear to have coalesced into *o : e.g. bhīgonā, ḍubonā, garonā,* etc., the causals of *bhīgnā, ḍūbnā,* and *garnā.*

The modern dialects also use *lā* as a causal characteristic, and in this form the *l* is generally supposed to be inserted for the sake of euphony. But in this opinion we cannot concur; for when these languages desire to avoid a hiatus (and we may observe in passing that they are by no means averse to a hiatus), they generally insert *y,* or *h,* and not *l.* Besides, we find *lā* used as the causal affix even in

cases where the verbal root ends in a consonant, and no insertion of euphonic *l* is called for. It seems more probable that *lā* is derived from the Sanskrit causal affix *ay*, which was first changed to *āl*, or *ār* (the two letters *l* and *r* being commonly interchangeable), and then to *lā*, or *rā*. Hindī and Panjābī show a preference for *lā*, while Sindhī and Gujarātī prefer *rā*. We can only call to mind one example of the form *āl* of the increment in Hindī, namely *biṭhālnā*; but numerous examples of the form *ār* are to be found in Sindhī. That *y* is occasionally changed into *l* is seen from the Prākrit *laṭṭhi* (the Hindī *lāṭhī*, 'a stick,' or *laṭh*, 'a column') = Sanskrit *yashṭi* (*Prākṛita-Pra-kāśa*, ed. Cowell, sect. ii. 32).

As regards the verbs given under Rule *c*.), it may be mentioned that their bases are not formed in Hindī in the manner described; but the rule is an attempt to explain the modification which a verbal root undergoes in Sanskrit before it receives the causal affix. These verbs are incorrectly called "anomalous:" they are simply derived from the verbal nouns of Sanskrit causals: *e.g.* the verbal noun *maraṇam* of the Sanskrit root *mṛi*, is the source of the Hindī intransitive verb *marnā*, 'to die;' in the causal the root *mṛi* takes the form *mār*, and the verbal noun is *māraṇam*, whence the Hindī transitive verb *mārnā*, 'to kill.' In not a few cases a process the reverse of that described in the rule takes place; namely, the *intransitive* verb is formed from the *transitive* in Hindī itself: *e.g.* the Sanskrit causal form *pālanam* = Hindī *pālnā*, 'to protect,' whence is formed *palnā*, 'to be protected;' the Sanskrit *māpanam* = Hindī *māpnā*, 'to measure,' whence *mapnā*, 'to be measured.' Some transitive verbs, it may be observed, have no corresponding intransitive, and retain no trace of their being causals; as *bhejnā*, 'to send' = S. *bhedanam*, 'dividing.'

II. DENOMINATIVE VERBS.

203. Denominatives may be conveniently noticed under the two following heads. —

1) Denominatives formed from Verbal Nouns.

These are formed by adding the infinitive increment نا *nā* to a Persian or Arabic verbal noun; *e.g.* بَخْشْنا *bakhshnā*, 'to forgive,' from the Persian بَخْش *bakhsh*; خَرِیدْنا *kharīd-nā*, 'to purchase,' from the Persian خَرِید *kharīd*; بَدَلْنا *badalnā*, 'to change,' from the Arabic بَدَل *badal*; قَبُولْنا *kabūlnā*, 'to accept,' from the Arabic قَبُول *kabūl*. In some words ending in two quiescent consonants, the penultimate letter is made movent with *fatḥa* (*a*) before the termination *nā* is added: *e.g.* تَرَسْنا *tarasnā*, 'to fear,' from تَرْس *tars*, 'fearing,' 'fear;' بَحَثْنا *baḥasnā*, 'to dispute,' from بَحْث *baḥs*, 'controversy.'

2) Denominatives derived from other nouns.

These are formed by adding the termination ‒آنا *ānā* to a substantive or adjective, final ‒ی *ī* being changed to ‒یّ *iy* before the termination is added, and a long vowel in a dissyllabic noun shortened: *e.g.* شَرِمانا *sharmānā*, 'to be bashful,' from شَرْم *sharm*, 'shame;' گَرِمانا *garmānā*, 'to be heated,' 'to become warm or angry,' from گَرْم *garm*, 'hot;' پِنِیانا *paniyānā*, 'to water, or irrigate,' from پانی *pānī*, 'water;' مُکِیانا *mukiyānā*, 'to hit with the fist,' 'to knead dough,' from مُکّی *mukkī*, 'the fist.' If the noun or adjective end in *ā*, the termination *nā* alone is added; as چَورانا *chaurānā*, 'to widen,' from چَورا *chaurā*, 'wide;' لَنگْرانا *langrānā*, 'to go lame,' 'to limp,' from لَنگْرا *langrā*, 'lame.' A few Persian nouns also, which are monosyllabic and enclose a long vowel, take the termination *nā* instead of *ānā*: *e.g.* داغْنا *dāgnā*, 'to brand, or cauterize,' from داغ *dāg*, 'a spot or mark.'

Rem. Denominatives are not of very common occurrence in Urdū, compound forms being generally preferred : *e.g.* بَخْش دینا *bakhsh denā*,

'to forgive,' قَبُول کَرْنا kabūl karnā, 'to accept,' مارْنا مُكِّی mukkī mārnā, 'to hit with the first,' پانی دِینا pānī denā, 'to water,' جَوڑا جَوڑا کَرْنا chaurā karnā, 'to widen.'

III. COMPOUND VERBS.

204. Compound verbs, or what are commonly regarded as such, are very numerous in Hindūstānī. They are generally divided into Nominals, Intensives, Potentials, Completives, Continuatives, Staticals, Frequentatives, Desideratives, Inceptives, Permissives, Acquisitives, and Reiteratives; but not a few of these are, strictly speaking, not compound verbs, but phrases, as we shall show in noticing them.

NOMINALS.

205. These are formed by prefixing a noun (substantive or adjective) to a verb : e.g.

جَمْع ہونا jam' honā, 'to be or become collected,' 'to collect.'

جَمْع کَرْنا jam' karnā, 'to make collected,' 'to collect.'

دَم مارْنا dam mārnā, 'to breathe a word,' 'to speak,' 'to boast.'

دَم دِینا dam denā, 'to wheedle or deceive.'

مول لِینا mol lenā, 'to take by purchase,' 'to buy.'

پانی دِینا pānī denā, 'to give water,' 'to irrigate.'

جَوڑا کَرْنا chaurā karnā, 'to make wide,' 'to widen.'

Such forms, it is clear, are not compound verbs; the noun in every instance simply serves to complete the notion of the verb, forming the *predicative noun* in the *Nominative* when the verb is *intransitive*, and in the *Accusative* when the verb is *transitive*. It is even (as we shall show in the Syntax) in not a few instances separated from the verb by other words.

206. Similar in character to the Nominal verbs are the

few compounds formed by prefixing a Persian preposition
or adverb to a Hindī verb : *e.g.*

بر آنا *bar-ānā,* 'to come up or forth,' 'to succeed.'

بر لانا *bar-lānā,* 'to bring up or forth,' 'to accomplish.'

بہم آنا *ba-ham-ānā,* 'to come together,' 'to be acquired.'

بہم پہنچنا *ba-ham-pahunchnā,* 'to arrive or come together,' 'to be
procured.'

باز آنا *bāz-ānā,* 'to come back,' 'to decline,' 'to abstain.'

باز رکھنا *bāz-rakhnā,* 'to keep or hold back,' 'to restrain.'

پیش آنا *pesh-ānā,* 'to come before,' 'to present (itself),' 'to treat,' etc.

در آنا *dar-ānā,* 'to come in,' 'to enter.'

207. The remaining compound verbs may be arranged
under four classes, according as they are formed with the
verbal root, the *imperfect participle,* the *perfect participle,*
or the *conjunctive participle.*

a) Compounds formed with the Root.

These are the Intensives, Potentials, and Completives.

1) Intensives.

208. Intensives are formed by prefixing the root of a
verb to another verb, which is regularly conjugated, the
root remaining unchanged. The signification of the
compound is that of the root intensified by the second
member. In many cases however the effect produced by
the second member of the compound is not obvious.
Examples are :—

پی جانا *pī-jānā,* 'to drink up or off.'

بول اٹھنا *bol-uṭhnā,* 'to speak or call out.'

کاٹ ڈالنا *kāṭ-ḍālnā,* 'to cut up or off.'

کھا جانا *khā-jānā,* 'to eat up.'

گر پڑنا *gir-paṛnā,* 'to tumble down.'

Rem. The appropriate verb for intensifying another, like the appropriate adverb in English, is determined by usage. Not a few verbs, which existing grammars call *intensives*, have nothing intensive in their signification; some of them are properly *completives*; others simply *transitives,* formed by prefixing the root form of the conjunctive participle of the verb لينا *lenā* to an intransitive verb (§ 215):

e.g. هو جانا *ho-jānā* = ہو چُكنا *ho-chuknā*; كاغذ ہو گیا *kāgaz ho-gayā* = مَیں نَوکر کاغذ ہو چُکا *kāgaz ho-chukā*, 'the paper is finished'; مَیں نَوکر ہو گیا *maiṅ naukar ho-gayā*, 'I have become an *employée*,' i.e. 'my becoming an *employée* is an accomplished fact;' لِے آنا *le-ānā* [1] = لِكر آنا *lekar-ānā*, 'having taken, to come,' *i.e.* 'to come with,' or 'to bring.' Similarly سو جانا *so-jānā*, and سو رہنا *so-rahnā*, are not intensives, any more than their English equivalents 'to go to sleep,' and ' to be asleep' are.[2]

2) POTENTIALS.

209. These verbs express the ability to perform an action. They are formed by adding the verb سكنا *saknā*, 'to be able,' to the root form of another verb: *e.g.*

جا سكنا *jā-saknā*, ' to be able to go.'

دیكھ سكنا *dekh-saknā*, ' to be able to see.'

كر سكنا *kar-saknā*, ' to be able to do.'

مَیں كر سكتا ہوں *maiṅ-kar-saktā huṅ*, ' I can do.'

وہ دیكھ سكا *woh dekh-saka*, 'he could see.'

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[1] A recent writer on Urdū Grammar observes: "The verbs *le-ānā, le-jānā, khā-jānā,* etc., are *neuter*, because the verbs *ānā* and *jānā* are neuter." This is simply incorrect. They are *transitive*, and are so called by native grammarians; but, like a few other transitive verbs, *do not take the passive construction in the tenses composed of the past participle* because a *passive* participle cannot be formed from them.

[2] The same grammarian tries to "discriminate" between the forms *ho-jānā* and *ho-rahnā*; *so-jānā* and *so-rahnā*; but his remarks show that he is not aware of the fact that the verbs *jānā* and *rahnā* are frequently synonymous, and are commonly used in the sense of *honā*, and are called by the native grammarians 'the sisters of *honā*.' Had he lived in India, he would have often heard the expression *so raho* used in the sense of 'go to sleep,' and *ṣāhib so rahā hai*, in the sense of both 'the master is sleeping,' and 'the master has gone to sleep.' So, in the *Khirad Afroz*, p. 74, *nahā rahī hai = nahātī hai.*

Rem. It is very probable that the first part of these compounds is the *apocopated infinitive,* and not the root. Indeed we occasionally find the full form of the infinitive (always inflected however) expressed; as وُہ دیکھنے سکتا ھَي *wóh dekhne saktā hai,* 'he can see.' It may be observed that the verb *saknā* occurs only in compounds.

3) COMPLETIVES.

210. These are obtained by adding the verb چُکنا *chuk-nā,* 'to come to an end,' 'to be finished,' to the root of a verb; as

بول چُکنا *bol-chuknā,* 'to have done speaking.'

پڑھ چُکنا *parh-chuknā,* 'to have done reading.'

In the past tenses the compound may also imply that the act is really finished in agreement or disagreement with what preceded it, or just a little before the time of speaking; as مَیں کرچُکا *main kar-chukā,* 'I have already done' (it or so). The Past Indefinite tense is often used most idiomatically to express the utter improbability of the speaker's performing an act, or of his belief in the improbability of another's performing it; as مَیں کرچُکا *main kar-chukā,* 'I am not at all likely to do' (in vulgar English 'catch me doing it!'); وُہ جا چُکا *wóh jā-chukā,* 'he is gone (as much as he is ever likely to go),' *i.e.* 'he is not gone at all, and is not likely to go.' The Future of the compound may serve the purpose of a Future Perfect; مَیں جا چُکونگا *main jā-chukūngā,* 'I shall have gone.'

Rem. The verb *chuknā,* like the verb *saknā,* occurs only in compounds.

b) COMPOUNDS FORMED WITH THE IMPERFECT PARTICIPLE.

211. These are the Continuatives and Staticals of existing grammars. They are not compound verbs, but phrases wherein the participle is used adjectively or adverbially to denote a حال *hāl,* or circumstance.

1) Continuatives.

212. Continuatives are formed by prefixing an imperfect participle to one of the verbs جانا *jānā* or رهنا *rahnā*, used as synonymous with هونا *honā*; the participle *which always takes the inflected masculine form* conveying the idea of a *continuous* or *habitual* act or state: *e.g.*

بکتے جانا *bakte jānā*, ' to be continually prating,' ' to go on prating.'

گهمتے رهنا *ghumte rahnā*, ' to be ever revolving,' ' to keep revolving.'

پڑهتے جانا *parhte jānā,* ⎫
⎬ ' to continue or go on reading.'
پڑهتے رهنا *parhte rahnā,* ⎭

Rem. The participle in these forms is in the locative case, and is used adverbially.

2) Staticals.

213. In these the imperfect participle of a verb, or rather the elliptical form of the *active* or *progressive* participle, precedes another verb, and, as in English, agrees in gender and number with the subject or object of which it forms the attribute. There is nothing approaching to a compound verb in such forms: *e.g.* (هنستا هؤا or هنستا) موهن جاتا هَے *mohan hanstā* (or *hanstā hūā*) *jātā hai*, ' Mohan is going along laughing;' وه لڑکي جو گاتي (or گاتي هوئي) آتي هَے *woh larkī jo gātī* (or *gātī hūī*) *ātī hai*, ' the girl who is coming along singing;' وه پڑهتي رهتي هَے *woh parhtī rahtī hai*, ' she remains or continues reading' (in this example the idea of *duration* or *continuity* is implied in the verb); مَیں نے اسکو سوتا دیکها *main-ne usko sotā dekhā*, ' I saw him sleeping' (here the concord of the participle is interrupted, because the object is in the *dative* form of the accusative ;

مَیْں نے اُسْکو دَوڑتے پَکْڑا (but) *main-ne usko dauṛte pakṛā*, 'I caught it (while I was) running.'

Rem. The so-called Staticals differ from Continuatives in denoting a *temporary* or *accidental* state. The two forms are clearly distinguished in most native grammars, but are strangely misunderstood by European grammarians, who teach that *the participle is inflected in Staticals, and not inflected in Continuatives!* Now, the fact is, that it is just to indicate *duration* or *continuity* (and, occasionally, a *habitual* state) that the particle or verbal adjective is changed into an adverb and inflected. This is evident from such forms as چلتے چلتے تَھک گَیا *chalte chalte thak gayā*, ' I wearied through much or continued walking;' جَتے چلتے ایک جزیرے میں پہنچے *chalte chalte ek jazīre men pahunche*, 'Keeping on our way we reached an island;' ہم گاتے گاتے سِیتی ہَیں *ham gāte gāte sītī hain*, ' We stitch singing the while,' or ' We keep on singing whilst we stitch.'

c) COMPOUNDS FORMED WITH THE PERFECT PARTICIPLE.

214. A perfect participle, used as *an abstract substantive in the Accusative* or *the Formative*, is prefixed to one of the verbs کَرنا ' to make,' جانا ' to go,' and چاہنا ' to desire,' and the compound verb thus formed assumes an *intransitive* character.[1] Such compounds are of two kinds:

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[1] Hence these verbs are never constructed *passively* with the Agent case in the tenses formed with the perfect participle (see § 185): *e.g. wǒh chupke bait-kī tarah baiṭhe sunā kī*, 'she seated silent, like a statue, continued to listen,' *eḳ muddat talak us gam-men royā kiye*, ' for a long period they continued to mourn in that affliction;' *main tamām din aur tamām rāt pānī-men hāth pā'on mārā kiyā*, ' I kept striking (out) my hands and legs in the water the whole day and the whole night.' Similarly if any verbal noun be combined with a transitive verb in the same way, the compound verb is intransitive : e.g. *do ādmī dikhā'ī diye*, 'two men appeared' (gave an appearance) ; *ādmī kī āwāz sunā'ī dī*, 'a man's voice was heard.' This, it may be observed, is directly opposed to the teaching of European grammarians. If however the grammarians simply confined themselves to laying down incorrect or unsound rules, the offence might be pardoned ; but when they pronounce the composition of standard authors "ungrammatical" because it does not conform to those rules (as a recent writer does in more than one instance), the offence becomes unpardonable. We may here remark that if there is one point about which an educated native is not likely to be mistaken, it is the use of the Agent case.

1) Frequentatives or Continuatives.

These denote the *frequent, continual,* or *habitual* per-formance of an act, and are formed : *a*) by adding the verb کرنا to a perfect participle, which (being the direct object of the verb) retains the nominative form of the masculine singular under all circumstances : *e.g.*

جایا کرنا *jāyā karnā,* 'to go frequently,' 'to keep going' (*lit.* 'to make the going').

بیچا کرنا *bechā karnā,* 'to sell habitually.'

رویا کرنا *royā karnā,* 'to weep perpetually,' 'to continue weeping.'

سنا کرنا *sunā karnā,* 'to continue listening.'

وہ سنا کی *wah sunā kī,* 'she kept listening.'

b) By adding the verb جانا 'to go,' to a perfect participle used as an abstract substantive; but in this case the verb being *neuter,* the participle is put in the Formative : *e.g.*

چلے جانا *chale jānā,* 'to keep moving or walking on' (lit. 'to go on *with* or *in* walking').

کیے جانا *kiye jānā,* 'to continue or go on doing.'

Rem. The verb جانا added to an *uninflected* perfect participle has occasionally the signification of ہو سکنا *ho saknā,* 'to be possible.' Such forms, however, are not compound verbs, nor is the construction a *passive* one, as some grammarians mistakenly suppose; but the parti-ciple is used as a verbal noun, and forms the *subject* or nominative of the verb : *e.g.* مجھے سے آج کھانا کھایا گیا *mujh se āj khānā khāyā gayā* (= *khānā-kā khānā āj mujh se ho sakā*), 'I was able to eat my food to-day,' or *lit.* 'by me eating food to-day was possible;' تقدیر سے لڑا نہیں جاتا *takdīr-se laṛā nahīñ jātā,* 'there is no fighting against what is predestined,' or *lit.* 'fighting against destiny is impossible.'

2) DESIDERATIVES.

These are formed by adding the verb چاهنا *chāhnā*, ' to wish, or desire,' to a perfect participle used as a verbal noun in the Accusative, and hence uninflected. They express the desire to perform the act or enter the state signified by the participial noun : *e.g.*

جايا چاهنا *jāyā-chāhnā*, ' to wish to go.'

ديكها چاهنا *dekhā-chāhnā*, ' to wish to see.'

پڑها چاهنا *paṛhā-chāhnā*, ' to wish to read.'

مرا چاهنا *marā-chāhnā*, ' to wish to die.'

The same forms are also commonly employed to express the fact of an act or state being imminent : *e.g.* وُد جايا چاهنا هَي *wŏh jāyā-chāhtā hai*, 'he is about to go ;' وُد مرا چاهتي *wŏh marā chāhtī hai*, 'she is about to die ;' وي بياگا چاهتي هَي تهـے *we bhāgā-chāte the*, 'they were on the point of running away.'

Rem. a. In these compounds the participles of the verbs جانا *jānā*, ' to go,' and مرنا *marnā*, ' to die,' always take the regular forms جايا *jāyā* and مرا *marā*.

Rem. b. The perfect participle is said by some grammarians to be prefixed to another verb to form *intensives*; and some of the examples given are : وي چلے جاتے تهے *we chale jāte the*, ' they were going along;' لومڑي پڑي پهرتي تهي *lomrī paṛī phirtī thī*, ' the fox was prowling about;' خجالت سے مَوا جاتا هَي *khijālat se mū'ā jātā hai*, ' he is dying with shame.' But in these and all similar cases, there is no intensive signification whatever, nor is there an approach to a compound verb : the perfect participle is simply used as an attributive (as we have shown that the imperfect participle is), *to denote a state*, and agrees in gender and number with the noun it qualifies. The literal translation of the first of the above sentences is, ' they were

going walking' (the perfect part. may in most cases be conveniently rendered into English by the imperfect); that of the second, 'the fox, lying in wait, was moving about;' and in the third sentence *jānā* is used in the sense of *honā*, so that the translation is, 'I was becoming dead,' etc., *i.e.* 'I was dying,' etc. As in the case of the imperfect participle, the inflected form of the perf. part. denotes a *prolonged* or *continued* act or state: *e.g.* چلے جانا *chale-jānā,* 'keep walking on' (*vide* §. 213).

d) Compounds formed with Conjunctive Participles.

215. These are formed by prefixing a conjunctive participle, commonly لے *le*, of the verb لینا *lenā,* 'to take,' to an intransitive verb of motion: *e.g.*

لے آنا *le-ānā* (by contraction, لانا *lānā*), 'to come with,' 'to bring' (*lit.* 'having taken, to come').

لے جانا *le-jānā,* 'to go away with,' 'to take away,' 'to remove.'

لے اڑنا *le-uṛnā,* 'to fly away with'

لے بھاگنا *le-bhāgnā,* 'to run away with.'

لے پہنچنا *le pahunchnā,* 'to arrive or come with,' 'to bring'

Rem. That the first member in these compounds is the conjunctive participle, and not the verbal *root*, as English writers on Urdū grammar call it, is evident enough from the examples given above. Another error of existing grammars in respect of these compounds is the calling them "neuter." We need only point out that the native grammarians do not countenance this view, but term them مُتعدّی بیک مَفْعُول *muta'addī ba-yak maf'ūl*, 'transitives with one object;' and that in other languages—*e.g.* Latin and Arabic—such verbs are classed under the head of transitive verbs. That they cannot take the passive construction in the tenses formed with the perfect participle, is simply owing to the fact that the last member of the compound (which alone is conjugated), being intransitive, cannot form a *passive* participle:

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this, however, is not the criterion of a transitive, but of a *directly* transitive verb.

216. Some verbs invariably take an inflected infinitive before them, the infinitive or verbal noun being either in the locative or dative case. These forms, which cannot be regarded as compound verbs, are termed by the grammarians Inceptives, Acquisitives, and Permissives. To these may also be added *Desideratives*.

1) Inceptives,

in which an inflected infinitive precedes the verb لگنا *lagnā*, 'to come in contact (with),' 'to take to,' and hence 'to begin:' *e.g.* بھاگنے لگا *bhāgne lagā* (= بھاگنے میں لگا *bhāgne-meṅ lagā*), 'he took to, or began running;' وہ رونے لگتی ہَے *woh rone lagtī hai*, 'she takes to, or begins, crying.'

2) Permissives.

An inflected infinitive is followed by the verb دینا *denā* 'to give or grant,' and (with the infinitive, as in Sanskrit), 'to allow or permit:' *e.g.* اُسے جانے دو *use jāne do* (= اُسے *use* جانے کو دو *jāne-ko do*), 'allow him to go,' 'let him go;' وہ مُجھے آنے دیا *woh mujhe āne diyā*, 'he allowed me to come.'

3) Acquisitives.

An inflected infinitive is followed by the verb پانا *pānā*, 'to get or obtain,' and (with the infinitive), 'to obtain permission,' 'to be allowed;' *e.g.* آنے پایا *āne pāyā* (= *āne-ko pāyā*), 'he was allowed, or got permission, to come;' جانے پاوےگا *jāne pāwegā*, 'he will be allowed to go.'

4) DESIDERATIVES.

An inflected infinitive precedes one of the verbs چاهْنا
chāhnā, 'to wish or desire,' مانْگْنا **ؤ** *māṅgnā*, 'to request permission,' 'to want or desire:' *e.g.* وُد پينے چاهْتا هَي *wŏh pīne chāhtā hai*, 'he wishes to drink,' جانے مانْگْتا هَي *jāne māṅgtā hai*, 'he wishes, or requests permission, to go.'

REITERATIVES.

217. It remains to notice the compound forms termed *Reiteratives* by European grammarians. These consist in the asyndetic connection of two verbs, or participles (most commonly of two conjunctive participles, or two imperfect participles followed by the auxiliary verb), the second of which usually rhymes with the first, and is either synonymous with it, or without any signification: *e.g.* سوچ ساچ کر *soch sāch kar*, 'having reflected;' بول چال کر *bol chāl kar*, 'having conversed;' سمجھا بُجھا کر *samjhā bujhā kar*, 'having explained,' or 'having reasoned;' بغَیر پوچھے گچھے *ba-gair pūchhe gachhe*, 'without asking or enquiring;' اُن دونوں *un donoṅ* زخمبوں کو گاڑنے دابْنے کي فِکْر میں رہا *zakhmiyoṅ ko gāṛne dābne kī fikr meṅ rahā*, 'he was busy with the thought of burying the two murdered persons;' کُچھ پیس *kuchh pīs* پاس رہے تھے *pās rahe the*, 'they were pulverizing something;' مَیں هارا تھکا تھا *maiṅ hārā thakā thā*, 'I was worn out (and) tired;' اور وُه اَپْنا گھر دیکھے بھالے *aur wŏh apnā ghar dekhe bhāle*, 'and he shall look after his own house.' In such constructions the last verb may sometimes be one which, although possessing a signification of its own, is rarely used except in combination with another

verb or particle; *e.g.* بهالنا *bhālnā* (from the Sanskrit root *bhṛi*), in the last example, and in the word سمبهالنا *sambhāl-nā*, 'to support,' etc.   Similarly دهو دها کر *dho dhā kar*, 'having washed,' where the form دها *dhā* (which some-times occurs alone) has the same signification as دهو *dho*, and, like it, is derived from the Sanskrit root *dhāv*, ' to wash.'   Under no circumstances, however, can Reitera-tives be regarded as compound verbs.

218. It is evident then from the preceding remarks that the compound verbs are, strictly speaking, of seven kinds; namely, Intensives, Potentials, Completives, Con-tinuatives, Frequentatives, and Desideratives formed with the perfect participle, and Transitives formed by prefix-ing a past conjunctive participle to a verb denoting motion.   In these the second member alone is conju-gated, the first undergoing no change.

CHAPTER IV.

PARTICLES OR INDECLINABLE WORDS (حَرْف *harf*).

I. ADVERBS.

219. Adverbs are used to qualify any attribute. As in other languages, they may be classified according to their meaning and logical connection, or according to their origin. In the few adverbs which we purpose noticing we shall adopt both these principles of classification, giving the preference however to the latter. Persian and Arabic adverbs will, as far as possible, be kept distinct from those of the Hindī.

220. Original Hindī adverbs are not numerous. The following are some of the most common :

1. Time : آج *āj*, 'to-day' (Sanskrit *adya*).

   كَل *kal*, 'yesterday, or to-morrow' (S. *kalya*).

   پَرسوں *parsoṅ*, 'the day before yesterday,' or 'the day after to-morrow' (S. *paras + śvas*).

   تَرسوں *tarsoṅ*, 'three days ago, or hence' (S. *tri + śvas*).

   نَرسوں *narsoṅ*, 'four days ago, or hence' (Dravid. *nal*, 'four' + *soṅ = śvas*).

   جِھٹ *jhaṭ*, 'instantly,' 'in a moment' (S. *jhaṭiti*).

2. Manner : تُرت *turt*,
   تُرنت *turant*, } 'swiftly,' 'quickly' (S. *tvaritam*).

(Assent or   ہاں *hāṅ*, ' yes' (S. *ām*).

negation).   نہ *na*, ' not' (S. *na*).

          نہیں *nahīṅ*, ' no,' ' not' (S. *nahi*).

          مت *mat* (úsed as a prohibitive with the imperative),
               ' do not' (S. *mā*).

(Emphasis).   تو *to*, ' indeed' (S. *tu*).

          بھی *bhī*, ' also,' ' too,' ' even' (S. *api*).

221. Some adverbs are originally nouns or adjectives
in the locative case: *e.g.*   •

      آگے *āge*, ' in front,' ' before,' ' ahead' (S. *agre*).

      پار *pār*, ' on the opposite side,' ' across' (S. *pāre*).

      پاس *pās*, ' at the side,' ' near' (S. *pārśve*).

      دھیری *dhīre*, ' gently' (S. *dhīra*).

      سامھنے *sāmhne*, ' in front' (S. *sam + mukha*).

      سویری *sawere*, ' early' (S. *sa + vela*).

      نیچے *nīche*, ' below' (S. *nīche*).

222. Nouns in the ablative case may also be used as
adverbs (تمیز *tamīz*, ' the specification'):

      بھولے سے *bhūle-se*, ' by mistake,' ' forgetfully.'

      پھرتی سے *phurtī-se*, ' with agility,' etc., ' actively,' ' nimbly.'

      خوشی سے *khwushī-se*, ' with pleasure,' etc., ' gladly,' ' willingly.'

      زور سے *zor-se*, ' with or by force,' ' perforce,' ' forcibly,'
             ' strongly,' ' hard.'

223. Adjectives in the *uninflected* form (*i.e.* in the nom.
sing. masc.) are also employed as adverbs, generally when
it is intended to express rather the quality of the agent
as seen in the act, or after the act, than the quality of the
act itself: *e.g.*

وُه بَرا سِيَانا هَي *wŏh barā siyānā hai*, ' he is very knowing, or cunning.'

وُه بَهُت اَچّها لِكهتا هَي *wŏh bahut achchhā likhtā hai*, ' he writes very well.'

224. The following useful series of adverbs are formed from pronominal bases by means of certain affixes:[1]

PRONOMINAL BASES.

	PROXIMATE DEMONSTRATIVE. a, i or y, ya.	REMOTE DEMONSTRATIVE. u or w, wa.	INTERROGATIVE. ka, ki or ky.	RELATIVE. j, ya or ji or jy.	CORRELATIVE. t, ta, ti or ty.
1. Time. .	اَب *ab*, 'now.'	. . . . .	کَب *kab*, 'when?'	جَب *jab*, 'when.'	تَب *tab*, 'then.'
2. Place. . .	يِهاں *yahāṅ*, 'here.'	وَهاں *wahāṅ*, 'there.'	کِهاں *kahāṅ*, 'where?'	جِهاں *jahāṅ*, 'where.'	تِهاں *tahāṅ*, 'there.'
3. Direction	اِدهر *idhar*, 'hither.'	اُدهر *udhar*, 'thither.'	کِدهر *kidhar*, 'whither?'	جِدهر *jidhar*, 'whither.'	تِدهر *tidhar*, 'thither.'
4. Manner. .	يوں { *yūṅ*, *yoṅ*, 'thus,' etc.	ووں { *wūṅ*, *woṅ*, 'thus,' 'so.'	کيوں { *kyūṅ*, *kyoṅ*, 'how? why?'	جيوں { *jyūṅ*, *jyoṅ*, or *jūṅ*, 'as.'	تيوں { *tyūṅ* or *tyoṅ*, *toṅ*. 'so.'

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[1] The grammarians would have us believe that these series of adverbs are formed in Hindī or Urdū itself from the pronouns *yeh, wŏh*, etc., by adding the affixes *b*, etc.: but there can be no doubt that they are all derived from the Sanskrit, or that, at least, one or two of a series are derived from the corresponding Sanskrit series, and the rest formed after the same model. In the first series, for example, *jab* and *tab* spring, most probably, from the Sanskrit *yāvat* and *tāvat*, through the Prākrit *jāva*, *tāva*; and *ab* and *kab* were similarly formed afterwards. That this series is derived from *jad*, *tad*, etc., as some suppose, by change of *d* into *b*, is highly improbable, for *d* does not pass into *b*.

The termination *hāṅ* of the second series corresponds to the Sanskrit *sthāṅ*, the loc. of *sthāna*, 'place:' *e.g.* *tahāṅ = tatsthāne*. *Hāṅ*, it may be observed, is in common use at the present day as a noun in the locative, signifying 'place,' 'house:' *e.g. mere hāṅ āwā*, 'come to my place or house;' *ṣāḥib ke hāṅ jānā*, 'go to the gentleman's house;' not *mere yahāṅ*, and *ṣāḥib ke yahāṅ*.

The termination of the third series is not easy to trace. It would appear to correspond to the Sanskrit *tas* (*idhar = itas*), or to the Sanskrit affix *ha* (*dha*); *e.g. idhar = iha*; most probably to the latter, for the Persian word corresponding to *idhar* is *idar* = Zend *idna* = Sanskrit *iha*.

The termination of the fourth series is supposed to spring from the Sanskrit affix *thā* or *tham* *e.g. ittham* = Prākrit *iа* = Hindī *yoṅ*; but we prefer to derive it from the Sanskrit *evam* (the Prākrit *evvam*), and to suppose that the other adverbs of the series are formed after the model of it.

Rem. Instead of the forms *kab, jab, tab,* in the first series, the forms *kad, jad, tad,* are occasionally used (in Hindī commonly), and the first vowel of the series *idhar,* etc., is occasionally lengthened, *e.g. jīdhar.* etc.

225. The adjectives derived from the same pronouns (§ 156) are also employed (in the inflected form generally) as adverbs of *manner* and *degree* (measure, quantity): *e.g.*

أيسے *aise,* 'like this,' 'thus,' 'so.'	إتے or إتنے *itne* or *itte,* ' as much as this,' ' so much.'
ويسے *waise,* ' like that,' ' so.'	أتے or أتنے *utne* or *utte,* 'a●much as that,' ' so much.'
کيسے *kaise,* 'in what way?' 'how?'	کتے or کتنے *kitne* or *kitte,* ' how much or many?'
جيسے *jaise,* ' in what way,' ' as.'	جتے or جتنے *jitne* or *jitte,* ' as much as.'
تيسے *taise,* ' in that way,' ' so.'	تتے or تتنے *titne* or *titte,* 'so much.'

Occasionally however, like other adjectives (§ 223), they are used in the uninflected (masc.) form.

Rem. Of the double forms *itne* or *itte,* etc., the first are more generally used.

226. The pronominal adverbs, like most other adverbs, may be intensified by the addition to them of the emphatic particle هي *hī* or هيں *hīn,* the latter form being employed with those of the second and fourth series. *E.g.*
1) from the first series we get:

أبهي *abhī,* ' this very instant,' 'just now,' 'immediately.'

کبهي *kabhī,* ' ever' (کبهي نهيں *kabhī nahīn,* ' never').

جبهي *jabhī,* ' hence,' ' for such a reason' (frequently used for *tabhī*).

تبهي *tabhī,* ' at that very time,' ' thence,' ' for that reason.'

Rem. *Hū* would appear to be an old form of *hī;* but it is now only

used, occasionally, with the derivatives from the interrogative pro-
noun : *e.g.* كَبْهُو *kabhū* = كَبْهِي *kabhī*.

2) In the second series, the termination *hāṅ* is elided
before the emphatic particle هِيṅ•*hīṅ* is added; in some
cases though the nasal of *hāṅ* is retained : *e.g.*

يِهِيں *yahīṅ* (or *yaṅhīṅ*), ' this very place,' 'just here.'

وِهِمں *wahīṅ* (or *waṅhīṅ* or *wuṅhīṅ*), ' that very place,' 'just there.'

كِهِيں *kahīṅ*, ' anywhere' (كِہِيں نِہيں *kahīṅ nahīṅ*, ' nowhere').

جِہِيں *jahīṅ*, ' wheresoever.'

تِہِيں *tahīṅ*, ' that same or very place.'

Rem. These forms are all contractions, and the two nasals, though
not usually *written*, may often be distinctly *heard* in the pronunciation
of a native, especially in the words *yaṅhīṅ* and *wuṅhīṅ*; it is not
correct therefore to say that they are formed " by changing *hāṅ* (or *āṅ*)
into *hīṅ* (or *īṅ*)." It may be observed further, that, with the excep-
tion of كِہيں ' somewhere, somehow,' they are never used as adverbs
of *manner*, as some grammarians say they are.

3) Examples of the fourth series are :

يُوںہِيں *yūṅhīṅ* or *yoṅhīṅ*, ' just this way,' ' without any ground or
reason.'

وُوںہِيں *wūṅhīṅ* or *woṅhīṅ*, ' in that very way,' ' on that very instant.'

جوںہِيں *joṅhīṅ*, ' as,' ' as soon as.'

Rem. These forms never convey a *local* signification, as the gram-
marians assert.

4) The remaining series take *hī* after them for emphasis;
as اِدھرہِي *idhar-hī*, ' in this very direction,' ' to *this* place;'
اَيسے ہِي *aise-hī*, ' precisely like this;' كَيسے ہِي *kaise-hī*, ' in
whatever way,' ' however,' ' how—soever;' كِتنے ہِي *kitne-
hī*, ' how much soever.'

227. Adverbs of *time* and *place* may be used as nouns,
and put in the genitive and ablative cases. With the

genitive postposition they become adjectives: *e.g.* اب کِي *ab-kī daf‘a*, 'this time;' یہاں کے باشِندي *yahān-ke bā-shinde*, 'the people of this place.' An adverb of *time* in the ablative changes its signification from a *point* to *duration* of time; as کل سے *kal-se*, 'since yesterday;' کب سے *kab-se*, 'since when?' تب سے *tab-se*, 'since then:' and an adverb of place changes its signification from *rest in*, or *motion to*, to *motion from* a place: *e.g.* یہاں سے *yahān-se*, 'from this place,' 'hence.'

Rem. Adverbs of *degree* are said by some writers on Urdū grammar to be used in the locative case, and to change their signification to that of *relative time*, *e.g.* اِتْنے میں *itne-men*, 'meanwhile.' It is however more correct to regard *itne*, etc., in such cases as adjectives qualifying a noun of time understood: *e.g. itne ‘arṣe men*. Similarly, when *itne-men* signifies 'for so much' (*men* being here used for *ko*, as it often is), *itne* is an adjective qualifying a noun of price or value understood.

228. Adverbs of time may also take the postposition تک *tak* ('till,' 'up to') after them, to signify the point up to which something lasts or continues: *e.g.* کل تک *kal-tak*, 'up to yesterday,' اب تک *ab tak*, 'till now,' 'as yet;' کب تک *kab tak*, 'till when?' 'how long?'

229. The same postposition after an adverb of place gives it the signification of *motion towards* the place, and also of *degree*: یہاں تک *yahān tak*, 'up to, or as far as, this place,' 'to this degree,' 'so much so;' کہاں تک *kahān-tak* 'up to where,' 'to what extent?' 'how far?'

230. The locative case of the demonstrative and relative pronouns may be used adverbially: *e.g.* اِس پر *is-par*, 'on this,' 'hereupon;' جس پر *jis-par*, 'whereupon.'

231. The pronouns, followed by the postpositions لِيے
liye, and واسْطے *wāste*, may be used as *causal* adverbs: *e.g.*
اِس لِيے *is liye*, or اِس واسْطے *is wāste*, 'on account of this,'
'therefore;' كِس لِيے *kis liye*, 'on account of what?'
'wherefore?' •

232. The conjunctive participle is sometimes used
adverbially: *e.g.* جان بُوجھ كر *jān-būjh-kar*, 'wittingly,' 'of
set purpose.' This participle in many other cases also
may be conveniently rendered by an English adverb.[1]

233. Compound adverbs are of frequent occurrence in
Urdū. They generally consist of a repeated adverb or
noun (the negative *na* being sometimes inserted between
them to add indefiniteness, etc., to the idea), or of two
similar nouns or adverbs, or of elliptical phrases.

The following are a few examples:

دھِيرے دھِيرے *dhīre dhīre*, 'gently.'

گھڑي گھڑي *gharī gharī*, 'every moment,' 'constantly.'

دِن دِن (= دِن بہ دِن *din ba din*), 'from day to
day,' 'daily.'

جهاں جهاں *jahān jahān*, 'wherever.'

كبھي كبھي *kabhī kabhī*, 'now and again,' 'sometimes'

كبھي نہ كبھي *kabhī na kabhī*, 'sometime or other.'

كهِيں نہ كهِيں *kahīn na kahīn*, 'somewhere or other.'

آج كل *āj-kal*, 'now-a-days,' 'in a day or two.'

جهاں كهِيں *jahān kahīn*, 'wherever.'

جوں توں *jon-ton*, 'in any way,' 'somehow or other.'

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[1] We may here point out that چُپكے *chupke* is not a *conjunctive participle*, as
some of the grammarians term it, but the inflected form of the adjective *chupkā*,
'silent.' As there is no such verb as *chupnā*, there can be no conjunctive participle
of the form *chupke*.

جهت پت *jhaṭ-paṭ,* 'instantly.'

رات ودِن *rāt-o-din,*   } 'night and day,' 'incessantly.'
دِن رات *din-rāt,*

ہاں تو *hāṅ to,* 'yes, indeed.'

نہِیں تو *nahīṅ to,* 'no, indeed.'

For the adverbs formed from the numerals see § 62 *et seq.*

PERSIAN ADVERBS.

234. Persian adverbs are not to be distinguished from other parts of speech by termination or form; and only a few of them are genuine adverbs. They may be classed according to their origin, as—

a) Nouns in the Accusative Case;

1) Simple Substantives, in the singular or plural: *e.g.*

باز *bāz,* 'back,' 'again.'

پس *pas,* 'after,' 'then,' 'therefore,' 'hence.'

بار *bār,* 'time' (بار بار *bār bār,* 'repeatedly,' 'constantly').

باري *bāre* (*e* being the suffix of *unity*), 'once,' 'at length.'

بارہا *bārhā* (*hā* being the plural suffix), 'many times,' 'often.'

تنہا *tanhā,* 'alone.'

قضارا *kaẓā-rā* (= ازقضا *az kaẓā*), 'by the will of God,' 'providentially.'

2) Compound Substantives; as

قضاكار *kaẓā-kār* (= *az kāre kaẓā*), 'by the work of God,' 'providentially.'

ناگہاں *nāgahāṅ,* or ناگاد *nāgāh,* 'suddenly.'

شب وروز *shab-o-roz,* 'night and day,' 'always.'

ہرروز *har roz,* 'daily,'

سراسر *sar-ā-sar,* 'altogether,' 'throughout.'

حاصلِ كلام *ḥāṣile kalām,* 'the gist of the matter,' 'in brief.'

b) Substantives with a Preposition.

The preposition most commonly met with in Urdū is
ba, 'with or by;' but others also occur : *e.g.*

بزور *ba-zor* (Urdū *zor-se*), 'perforce,' 'forcibly.'

بجبر *ba-jabr*, 'violently.'

بخوبي *ba-kẖūbī*, 'well,' 'excellently.'

درحال *dar ḥāl*, 'just now,' 'immediately.'

c). Adjectives, Simile or Compound.

تیز *tez*, 'quickly,' 'swiftly.'	دور *dūr*, 'far.'
جلد *jald*, 'quickly,'	بلند *baland*, 'high.'
دیر *der*, 'late.'	جناچہ *chunānchi* (= *chūn* + *ān* + *chi*), 'so,' 'accordingly.'

d'. Genuine Adverbs.

جدا *judā*, 'separately.'	ہم *ham*, 'even.'
نیز *nīz*, 'even,' 'also.'	ہمیشہ *hamesha*, 'always.'
ہرگز *hargiz*, 'ever' (with neg. 'never')	ہنوز *hanoz*, 'hitherto,' 'as yet.'

e). Interrogative : *e.g.* آیا *āyā*, 'whether?' (Lat. *num?*).

Rem. The adverb of *probability* and *doubt* (which is most com-
monly used in Urdū) is شاید *shāyad*, 'may-be,' 'perhaps.' It is the
third pers. sing. of the aorist of the verb *shāyistan*, 'to be suitable.'
For the adverbs formed by means of the affix آنہ *āna*, and the
numeral adverbs, see the section on Persian Constructions.

ARABIC ADVERBS.

235. The adverbs borrowed from the Arabic may be
classed under five heads : 1) Particles; 2) Substantives in
the nominative case; 3) Substantives (simple or com-
pound) in the accusative case; 4) nouns in the genitive
case governed by a preceding preposition; 5) Phrases.

1) Particles.

Extremely few of these occur in Urdū. Examples are: فقط *faḳat*, 'only,' 'merely' (*lit.* 'and enough'); لا *lā* 'not' (used in composition aʹonc).

2) Substantives in the Nominative.

These are not numerous in Urdū. Examples are: بعّد *baʹd*, and مِن بعد *mim-baʹd*, 'afterwards;' قَبْل *kabl*, 'before.'

3) Substantives in the Accusative.

The accusative is notably the adverbial case in Arabic, and hence such adverbs are of common occurrence in Urdū: *e.g.*

اِتِّفَاقًا *ittifākan*,	'fortuitously,'	دَفْعَةً *dafʹatan*,	'all at once.'
	'by chance.'		
خُصُوصًا *khusūsan*,	'particularly,'	مَثْلا *masalan*,	'for example.'
	'specially.'		

Rem. Occasionally the *tanwīn* is changed to *fatḥa*, the accusative taking the *pausal* form of the Arabic: *e.g.* ظَاهِرَا *ẓāhirā*, 'apparently.'

If the noun is determined by having the article *al* prefixed, or by being put in the construct state, it loses the *tanwīn*, and (in Urdū and Persian) in the first case, the final vowel also: *e.g.*

اَلْبَتَّه *al-batta* (for اَلْبَتَّةُ *albattatu*), 'decidedly.'

اَلْحَال *al-ḥāl*, 'at the present time,' 'just now.'

اَلْغَرْض *al-garaẓ*, 'the gist or purport (of it),' 'in short.'

اَلْقِصَّه *al-ḳissa*, 'the story,' 'in short.'

آخِرُ الْأَمْر *ākhira'l amr*, 'at last,' 'finally.'

حَاصِلَ الْكَلَام *ḥāṣila'l kalām* (or, more commonly, after the Persian, حَاصِلِ كَلَام *ḥāṣilě kalām*), 'the gist of the matter,' 'to sum up,' 'in brief.'

Rem. In some cases, even where the noun is not defined, the *tanwīn* is dropped in Urdū: *e.g.* آخِر *akhir*, 'at last,' for آخِرًا.

4) Noun Governed by a Preposition.

عَنْقَرِيب *'ankarīb*, 'nearly,' 'almost.'

فِي الْجُمْلَه *fi'l jumla,* 'on the whole,' 'altogether.'

فِي الْحَالِ *fi'l hāl,* 'at present,' 'just now.'

فِي الْفَوْر *fi'l faur,* 'instantly.'

بِالْفِعِل *bi'l fi'l,* 'for the present,' 'at present,' 'just now.'

بِالْكُل *bi'l kull,* 'in the totality,' 'totally,' 'altogether.'

5) Phrases:

Such as مِن و عَن *min wa 'an,* 'circumstantially.'

فَبِهَا *fabihā* (the conj. *fa* + prep. *bi* + pron. *hā*), 'well and good.'

يَعْنِى *ya'ne* (properly *ya'nī*; third pers. sing. masc. Imperf. of the verb *'anā*), 'that is to say,' 'to wit,' 'namely' (*lit.* 'it signifies').

كَمَايَنْبَغِى *ka-mā-yambagī* (prep. *ka* + pron. *mā* + verb *yambagī*), 'as is proper,' 'fittingly' (*lit.* 'like that which is proper').

II. PREPOSITIONS AND POSTPOSITIONS.

236. The Urdū prepositions are, for the most part, originally adverbs (that is to say, Hindī nouns in the locative or ablative case, determined by a following genitive), or Persian and Arabic nouns used adverbially in the construct accusative: hence the use of the form كِ *ke* of the genitive affix when the preposition (or governing noun) is masculine.

237. The genuine *prepositions* are nearly all Persian or Arabic, and invariably precede the noun they govern.

The other prepositions as commonly follow as precede the governed noun.

238. The following are real *postpositions*, which invariably *follow* the noun they govern, and for the most part require that noun to be in the Formative:

بِنا *binā*, 'without' (Sanskrit *vinā*).

پَر *par*, 'on,' 'upon' (S. *upari*).

تَکْ *tak*, 'till,' 'up to,' 'as far as,' 'inclusive' (S. *daghna* ?).

تِئِیں *ta'īn*, 'up to,' 'to' (S. *sthāne* :—*ta'īn* governs the genitive).

سُدّھاں *suddhāṅ*, 'along with' (S. *sārddham*).

سَمِیت *samet*, 'together with,' 'having' (S. *sameta*).

سے *se*, 'from,' 'with,' 'by' (S. *sachā*, or perhaps the Prāk. gen. affix *he*).

کَر *kar*, 'by means of,' 'on account of,' 'by the name of,' (S. *kṛite*).

کو *ko*, 'to,' 'for the sake of,' 'for,' etc. (S. *kṛite*).

کے *ke* (= کو *ko*), 'to' (S. *kṛite* ?).

لِئِے *li'e*, 'for the sake of,' 'for' (from the S. root *rā*, ' to give:' it generally governs the genitive).

مِیں *meṅ*, 'in' (S. *madhye*).

Rem. The postposition بِنا *binā*, as also its contraction بِن *bin*, may either precede or follow the noun in the Formative : *e.g.* بِن دانے پانی *bin dāne pānī*, 'without food.' The word کَر *kar*, as a postposition (in which character it is not noticed by the grammarians), is distinct from the affix کَر *kar* of the past conjunctive participle; examples of its use are : گھر ہمارا خانۂ اللّٰه کر مَشْهُور تھا *ghar hamārā khāna'e allāh-kar mashhūr thā*, 'my (*lit.* our) house was famous on account of the house of God;' جِس نے اپنے تِئِیں سَوداگربَچّه کر مَشْهُور کِیا تھا *jis-ne apne ta'īn saudāgar-bacha-kar mashhūr kiyā thā*, 'who had made himself known by (the title of) a merchant's son ;' مُجھے کُلّو کر پُکارا کَرْتے ہَیں

mujhe kallū-kar pukārā-karte haiṅ, 'they are in the habit of calling me by (the name of) Kallū.' The postposition کے *ke* is generally supposed to be, in every instance, merely the inflected form of the genitive affix کا *kā* with one of the postpositions پاس *pās,* تئیں *ta'īṅ,* or ہاں *hāṅ,* understood. It appears however to be more correct to regard it, with the native grammarians, as a distinct postposition, when it is employed in such constructions as اُسکے سَخت چوٹ لگی ہے *us-ke sakht choṭ lagī hai,* 'he has received a severe injury,' wherein its signification is precisely that of کو, with which it is no doubt connected (*cf.* § 318 *Rem.*).

239. The following postpositions[1] (and perhaps others besides), when they follow a noun, may optionally govern it in the Formative or the Genitive:

> باہر *bāhir,* 'without,' 'outside' (S. *vahis*).
>
> بَغَیر *ba-gair,* 'without' (governs the Formative of pronouns and verbal nouns).
>
> پار *pār,* 'on the other side of,' 'across.'
>
> پاس *pās,* 'near,' 'at the side of.'
>
> پیچھے *pīchhe,* 'behind' (S. *paśchāt*).
>
> تلے *tale,* 'under,' 'underneath' (S. *tale*).
>
> مُوافِق *muwāfiḳ,* 'suitable,' 'according' (to).

E.g. دَرْوازے باہر *darwāze bāhir* (or دروازے کے باہر *darwāze ke bāhir*), 'outside the door;' اُس بَغَیر *us bagair,* 'without him;' ندی پار *nadī pār,* 'across the river;' بادشاہ پاس *bādshāh pās,* 'near or with the king;' مُجھ پاس *mujh pās,* 'near or

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[1] In such constructions as اِس سبب اِس واسطے اِس لئے *is lī'e,* اِس واسطے *is wāste,* اِس سبب *is sabab,* etc., signifying *for this reason* or *cause,* the pronoun is used as an *adjective* qualifying the postposition in its character of a noun, and hence must necessarily occur in the Formative; but if any other noun, expressed or understood, is qualified by the pronominal adjective, or if the pronoun be *personal,* it must be put in the genitive; as اُس کے لئے *us-ke lī'e,* 'for him,' اُس کے سبب *us-ke sabab,* 'on account of him.'

with me;' پیچھے پیٹھ *pīṭh pīchhe*, 'behind (one's) back;' پاؤں تلے *pā'oṅ tale*, 'under foot;' حاجت موافق *ḥājat muwā-fiḳ*, 'suitable to (one's) need.'

But if they *precede* the noun, they invariably govern the Genitive: *e.g.* میری پاس *mere pās*; کے درّوازي باہر *bāhir darwāze ke*; اُسکے بغَیر *ba-ḳair uske*; پاؤں تلے *tale pā'oṅ ke*; حاجت موافق کے *muwāfiḳ ḥājat ke.*

Rem. When, however, بغَیر *ba-ḳair* governs a verbal noun or an abstract substantive with the force of a verbal noun, this is put in the Formative, even if the postposition precedes: as کیے تَحقِیق بغَیر *ba-ḳair taḥḳīḳ-kiye*, 'without having ascertained,' پرّوانگي بغَیر *ba-ḳair parwā-nagī*, 'without permission.'

240. The following are the principal *prepositions*, or *postpositions*, which, being *masculine* nouns in the Locative, Ablative, or Accusative case,[1] require the affix کے to be used with the Genitive they govern:

1) HINDĪ.

آگے *āge*, 'before,' 'in front' (Sanskrit *agre*).

اُوپر *ūpar*, 'on,' 'upon' (S. *upari*).

بھروسے *bharose*, 'in reliance on,' 'trusting to' (S. *bhadra + āśā*).

بھل *bhal*, or بل *bal*, 'with—downwards or foremost' (S. *bhara*).

بیچ *bīch*, 'in the midst of,' 'among.'

پری *pare*, 'beyond' (S. *pāra*).

ساتھ *sāth*, 'with,' 'along with' (S. *sārdham*).

سامھنے *sāmhne*, 'in front of,' (S. *sam + mukha*).

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[1] It will be seen from the examples given that many Persian and Arabic nouns are treated like Hindī nouns, and put in the Locative or Ablative case to form post-positions: *e.g.* حوالے *ḥawāle*, ذریے *zariye*, ذمّے *zimme*, etc. In some instances moreover the Ablative or Locative postposition is expressed.

سری *sire,* ' at the extremity of,' (S. *śiras*).

سنگ *sang,* ' along with' (S. *saṅga*).

کنے *kane,* ' to,' ' near to' (S. *karṇa,* ' edge').

ماری *māre,* ' on account of,' ' through' (*lit.* ' stricken with,'
from *mārnā*).

نیچے *nīche,* ' under,' ' underneath,' ' below' (S. *nīche).

ہاتھ *hāth,* ' by the hand of,' ' by' (S. *hasta*).

ہاں *hāṅ,*[1] ' at or to a place or house' (S. *sthāne*).

2) PERSIAN.

اندر *andar,* ' inside of,' ' within' (= S. *antara*).

برابر *barābar,* ' on a level with,' ' equal to' (*bar + ā + bar,*
' breast to breast').

بنابر *banābar* or *binābar,* ' on account of' (Ar. *bina,* ' building'
+ prep. *bar,* ' upon').

جُز *juz,* ' except,' ' with the exception of,' (contraction of
judā + az).

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[1] We must here protest against the use of یہاں *yahāṅ* in place of ہاں *hāṅ* by
European grammarians. However " idiomatic" it may appear to them, and in spite
of the countenance given to it by the usage of the *Bāg-o-bahār,* and other works
written about the same time, any one who has lived in India, and attentively ob-
served the speech of the natives, can assure them that *hāṅ,* and not *yahāṅ,* is always
used in the sense of *place* absolutely . *e.g. fulāne sāhib-ke hāṅ jānā,* 'go to such-and-
such a gentleman's place or house.' The following extracts on the use of *hāṅ* are
from the *Urdū Grammar* of Maulavī Imām Bakhsh of the Dehli College: مثال
ظرفِ مکان کیے ـ ہاں مُطلق مکان ' Examples of adverbs of place. *hāṅ* of
place absolutely ;' ہاں تنہا اہلِ شاہجہان آباد کي زبان میس بہُت
مُستعمل ہَی ـ جیسے ہم تمہاري ہاں گئے تھے ـ یا وُد ہماري ہاں آنے
تھے *Hāṅ* alone is commonly used in the language of the people of Dehli : *e.g.*
ham tumhāre hāṅ ga'e the, or *wuh hamāre hāṅ ā'e the.*

The following passage is extracted from a copy of the 'Alīgarh (Allygurh) Institute
Gazette : *ham musalmānoṅ aur hindu'oṅ donoṅ kī us ātish-bāzī kī nisbat likhte haiṅ
jo unke hāṅ shādī meṅ hotī hai.*

We may add that in the matter of this use of *hāṅ,* the people of Lakhnau are at
one with their brethren of Dehli, and hence its uniform usage in all parts of Hin-
dūstān proper.

رُوبَرُو *rū-ba-rū,* 'face to face with,' 'facing' (*rū,* 'face' + prep. *ba + rū*).

سِپُرْد *sipurd,* 'in charge or keeping.'

گِرْد *gird,* ⎱ 'near,' 'about.'

چَوگِرْد *chau-gird,* ⎰ 'round about.'

نَزْدِيكْ *nazdīk,* 'near,' 'close to' (frequently corrupted into *nagīch*).

The more common form in which the Persian prepositions occur is that of an inseparable (and genuine) preposition prefixed to a Persian or Arabic noun; the compound in such cases being equivalent to the Hindī ablative or locative case : *e.g.*

اَزْ رُوِي *az-rū'ĕ,* 'by reason of,' = *rū se* (*lit.* from the face or appearance').

بَاوُجُود *bā-wujūd,* 'notwithstanding' (*lit.* 'along with the existence').

بَاوَصْف *bā-waṣf,* 'notwithstanding' (*lit.* 'with the attribute').

بَجَاِي *ba-jā'ĕ,* 'in place of,' 'instead of.'

بَجُز *ba-juz,* 'with the exception.'

بَرَاِي *ba-rā'ĕ,* 'for the sake of,' 'on account of.'

بَسَبَب *ba-sabab,* 'by reason of,' 'on account of.'

بَطَور *ba-ṭaur,* 'by way of.'

بِمُوجِب *ba-mūjib,* 'in accordance with,' 'according to.'

بَرْخِلَاف *bar-khilāf,* 'in opposition to,' 'contrary to.'

بَرْعَكْس *bar-'aks,* 'on the contrary of,' 'in spite of.'

دَرْپَِي *dar-pai,* 'in quest of,' 'in pursuit of.'

دَرْپِيس *dar-pesh,* 'in front of.'

دَرْمِيَان *dar-miyān,* 'in the midst of,' 'among.'

3) ARABIC.

بَاعِث *bā'is̤,* 'because of.'

بَدْلَے *badle,* 'in exchange for.'

بَعْد *b'ad*, ' after.'

حوالے *ḥawāle*, ' in the charge or care of.'

خِلاف *khilāf*, ' in opposition to.'

ذريے *zariye*, ' by means of,' ' through the medium of.'

ذمّے *zimme*, ' under the charge or responsibility of.'

سبب *sabab*, ' because of,' ' by reason of.'

سِوا *siwā*, }
سِوائے *siwā'e*, } ' over and above,' ' besides.'

علاوہ *'alāwa*, ' in addition to,' ' besides.'

عِوض *'iwaz*, ' instead of,' ' for.'

قَبْل *kabl*, ' before.'

قريب *karīb*, ' near.'

لائِق *lā'ik*, ' suitable for,' ' worthy of.'

مُتعلِّق *muta'allik*, ' depending on,' ' connected with.'

مُشابہ *mushābih*, ' like,' ' resembling.'

مُوجِب *mūjib*, ' because of,' ' by reason of.'

مُطابِق *mutābik*, ' in conformity to.'

مُوافِق *muwāfik*, ' agreeable or suitable to' (also governs the Formative).

241. A few of them are compounds, consisting of an inseparable preposition prefixed to a noun in the genitive, or of a preposition following a pronoun: *e.g.*

بِدُون *bidūn*, ' without ' (prep. *bi* + *dūn*).

بغير *bigair* (or with pers. prep. *ba-gair*), ' without.'

مابَين *mā-bain*, ' what is between ' (from *mā* + prep. *bain*).

ماتحت *mā-taḥt*, ' that which is under ' (*mā* + prep. *taḥt*).

Siwā is regarded by native grammarians as an *exceptive* particle, united as *muzāf*, or determined noun, to another noun. The same is the case with the words ورا *warā* and ماورا *mā-warā*, ' beyond,' ' except.'

242. The following are a few examples of prepositions or postpositions which are originally *feminine* nouns, and hence require the affix کی *ki* with the genitive they govern :

1) *Hindi* : اور *or*, ' towards,' ' in the direction of.'

جگہ *jagah*, ' in place of,' ' in the room of.'

2) *Persian* : بابت *bābat*, ' concerning,' ' for,' ' on account of.'

زبانی *zabānī*, ' from the mouth of.'

بجہت *ba-jihat*, ' on account of,' ' by reason of.'

بدولت *ba-daulat*, ' by means of.'

3) *Arabic* : جانب *jānib*, ' in the direction of,' ' towards.'

جہت *jihat*, ' on account of.'

خاطر *khātir*, ' for the sake of.'

سمت *simt*,

طرف *taraf*, ' in the direction of,' ' towards.'

طرح *tarah*, ' in the manner of.'

معرفت *ma'rifat*, ' by means of.'

نسبت *nisbat*, ' in reference to,' ' in respect of.'

243. The feminine prepositions, when they *precede* the governed noun, require کے *ke* for the genitive affix of that noun : *e.g.* طرف جہاز کے *taraf jahāz-ke*, ' in the direction of the ship ' (but جہاز کی طرف *jahāz kī taraf*, when the word *taraf* follows the governed noun) : similarly مانند لڑکے کے *mānind laṛke ke*, ' like a child,' بمدد أسکے *ba-madad uske*, ' with his help,' مثل شیر کے *misl sher-ke*, ' after the likeness of a tiger,' although the words *mānind*, *madad*, and *misl* are feminine. This construction will be more fully noticed in the Syntax.

GENUINE PREPOSITIONS.

244. These are borrowed from the Persian and Arabic.

a) PERSIAN. •

از az, ' from,' ' by,' ' with.'

بـَ or بـه ba, ' with,' ' by,' ' in,' etc. (the former being the inseparable form).

با bā, ' with,' ' along with.'

بـِ be, ' without.'

بر bar, ' on,' ' upon' (= Sanskrit upari).

تا tā, ' till,' 'up to,' ' as far as.'

در dar, ' in' (contracted from andar).

Rem. To these some add پیش pesh, ' before,' زبر zabar, ' over,' and زیر zer, ' below;' but the first is an adverb, and generally takes the prep. az after it; as *pesh az īn,* 'prior to this,' ' before this;' and the two last are compounds: *e.g. zabar = az* or *zi + bar; zer = zi + īr.*

b) ARABIC.

245. The Arabic prepositions are of two kinds; *separable* and *inseparable.*

1) INSEPARABLE.

بـ bi, ' in,' ' at,' ' by,' ' with,' etc. (*bilā = bi +* neg. *lā,* 'not,' = 'without').

لـ li, ' to,' ' for,' ' on account of,' (before pronom. suffixes it becomes *la*).

کـ ka, ' as,' ' like.'

2) SEPARABLE.

الی ilā, ' to.'	عند 'ind, ' beside,' ' near,' ' by.'
حتّی ḥattā, ' till,' ' up to,' ' as far as.'	فی fī, ' in,' ' into,' ' among,' ' about.'
علی 'alā, ' over,' ' above,' ' upon.'	مع ma' or معه ma'a, ' with,' ' along with.'
عن 'an, ' from,' ' after,' ' for.'	من min, ' out of,' ' from.'

246. These prepositions generally occur in Arabic and Persian phrases, but they are occasionally prefixed to Hindī nouns, which are then put in the Formative or the Genitive: *e.g.* تا كلكته پيشاورسے *peshāwar-se tā kalkatte,* 'from Peshāwar to Kalkattā (Calcutta);' مع ٬ ھاتھي كے *maʿ hāthī ke,* 'together with the elephant.'

III. CONJUNCTIONS.

247. Conjunctions may be divided into the following classes:

1) CONNECTIVE.

اور *aur,* 'and.'	كيا—كيا *kyā—kyā,* 'whether—or.'
بهي *bhī,* 'also.'	نه—نه *na—na,* 'neither—nor.'
چاهو *chāho,* 'or;' *chāho—chāho,* 'either—or.'	نيز *nīz,* 'also.'
خواه *khwāh,* 'or;' *khwāh—khwāh,* 'either—or.'	و *wa* or *o,* 'and.'
كِ *ki,* 'that;' 'or.'	يا *yā,* 'or;' *yā—yā,* 'either—or.'

2) ADVERSATIVE.

اما *ammā,* 'but,' 'as for.'	تاهم *tā-ham,* 'so also,' 'yet,' 'still,' 'notwithstanding.'
بلكه *bal-ki,* 'but rather,' 'on the contrary.'	توبهى *to bhī,* 'even then,' 'still.'
پر *par,* 'but.'	ليكن *lekin,* 'but,' 'yet.'

3) EXCEPTIVE.

مگر *magar,* 'unless,' 'except,' 'save' (= *ma,* 'not' + *gar,* 'if').
الّا *illā,* 'except,' 'save'(= *in,* 'if' + *lā,* 'not').

4) CONDITIONAL.

اگر *agar,* ⎫ 'if.' جو *jo,* ⎭	نهيں تو *nahīn to,* 'if not,' 'otherwise.' وگرنه *wa-gar-na,* 'and if not,' 'otherwise.'

5) Concessive.

اگرچہ *agar-chi,* ' although.'   تو *to,* ' then.'

پس *pas,* ' then.'   گوکہ *go-ki,* ' although.'

6) Causal.

ازبسکہ *az-bas-ki,* ' inasmuch as.'   چونکہ *chūn-ki,* ' whereas,' ' since.'

بداںکہ *ba-d-āṅ-ki,* ' forasmuch as.'   کیونکہ *kyūṅ-ki,* ' because.'

7) Conclusive.

بنابراں *banā-bar-āṅ,* ' on that ac-   پھر *phir,* ' then,' ' therefore.'
count,' ' therefore.'

پس *pas,* ' hence.'   لہٰذا *li-hāzā,* ' for this reason.'
'therefore.'

8) Final.

تا *tā,* and تاکہ *tā-ki,* ' to the end that,' ' in order that.'

مبادا *ma-bād-ā,* ' lest,' *lit.* ' may it not be.'

IV. INTERJECTIONS.

248. Interjections are mostly sounds or cries expressive of emotion. . They may be divided into the following classes :

1) Assent.

E.g. ہاں *hāṅ,* or ہوں *hūṅ,* ' yes !' اچّھا *achchhā,* ' very well !' جی *jī,* ' yes !' (respectful).

2) Approval;

as شاباش *shābāsh* (= شاد باش *shād bāsh,* ' be happy !'), 'bravo !' واہ واہ *wāh wāh,* ' well done !' 'bravo !'

3) Sorrow or Pain;

as اری *are,* ' Oh!' ری *re,* ' Oh!' (always used as an affix); آہ *āh,* ' ah !' ہائے *hāe,* ' alas !' وائے *wāe* and وا ویلا *wā-wailā,*

'woe!' 'alas!' افسوس *afsos*, 'pity!' 'alas!' حَيف *haif*, 'ah!' 'alas!' (chiefly used in poetry).

4) Surprise;

as آها *āhā*, or اوهو *ohō*, 'Ha!' 'Ho!' 'Strange!' وا, وه *wāh wā*, 'How fine!' 'strange!' كيا خُوب *kyā khūb*, 'How excellent!' سُبحان الله *subhān allāh*, 'Good God!'

5) Aversion or Contempt;

as چِهي *chhī*, 'fie!' دُر *dur*, 'away!' 'avaunt!' اري *are*, 'O!' ابے *abe*, 'O!' (you fellow).

6) Longing;

as كاشْكِ *kāsh-ki*, or كاشْكے *kāsh-ke*, 'would that' (*utinam!*).

7) Desire for the Presence or Attention of a Person;

as أي *ai*, 'O!' او *o*, 'O!' هوت *hot*, 'Ho!' (vulgar,— always *follows* the object of address) اري *are*, 'O!' 'Ho!' لے *le*, or لو *lo*, 'there!' 'enough!' 'peace!'

CHAPTER V.

DERIVATION OF WORDS.

249. We purpose, in this chapter, to treat of such Hindī themes as have been derived by modifying forms obtained from the Sanskrit through the Prākrit, as also such as are derived by rules peculiar to the Hindī.[1] With unmodified Sanskrit forms, such as *pālak, ānandit, balwān, gopāl,* etc., which occur in modern Hindī, we have little or no concern. For Persian and Arabic themes we must refer the reader to the section on Persian and Arabic constructions.

250. Derivative words may be classed under the two heads of *primary* and *secondary* formations, according as they are derived from *verbal roots,* or from *nouns.*

I. ABSTRACT NOUNS.

a) PRIMARY FORMATIONS.

251. The simple root of a verb is, in many cases, used as an abstract substantive: *e.g.*

مار *mār,* 'beating;'   Inf. مارنا *mārnā,* 'to beat.'

لُوٹ *lūṭ,* 'plunder;'   ,, لُوٹنا *lūṭnā,* 'to plunder.'

چمک *chamak,* 'glitter,' 'flash;' ,, چمکنا *chamaknā,* 'to shine,' etc.

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[1] Nothing like an attempt to give *all* the themes occurring in Hindī is here made. This would be an almost impossible undertaking, so great is the change which the wear and tear of centuries, so to speak, has effected in most Hindī words. The affixes noticed are mostly those of frequent occurrence, respecting which there can be no doubt, whatever difference of opinion may exist as to the sources from which they are derived. We would observe also that, as in the case of the pronominal series *ab, kab, jab,* etc., it is highly probable that one derived affix has, in each case, served as a model for others, and that these have been used even with words of non-Aryan origin.

In a few words the root vowel is lengthened : *e.g.*

اُتار *utār*, 'descent;'   Inf. اُترْنا *utarnā*, 'to descend.'

چال *chāl*, 'motion,' 'gait,' etc. ;   ,, چلْنا *chalnā*, 'to move or go.'

میل *mel*, 'mingling,' 'intimacy ;'   ,, مِلْنا *milnā*ₗ 'to mingle,' etc.

252. Other abstract nouns are formed from the root, with or without lengthening the root vowel, by means of the following affixes :

<p style="text-align:center">1) ا— *ā* (= S. affix *a*); as—</p>

پھیرا *pherā*, 'turning,' etc. ;   Inf. پھیرْنا *phernā*, 'to turn.'

جھگڑا *jhagṛā*, 'quarrel;'   ,, جھگڑْنا *jhagarnā*, 'to quarrel.'

چھاپا *chhāpā*, 'stamp,' 'print;'   ,, چھاپْنا *chhāpnā*, 'to print,' etc.

میلا *melā*, 'a gathering,' 'a fair;' ,,   مِلْنا *milnā*, 'to meet together.'

Rem. In some instances the *masc.* termination *ā* is changed to the *fem. ī*, to express some slight difference of signification; as پھیری *pherī*, 'going about,' 'hawking.'

<p style="text-align:center">2) نا *nā*, ـن *an*, ـان *ān* (= S. affix *ana*).</p>

The first of these is found in infinitives. Examples of the second are :

چلن *chalan*, 'gait,' 'conduct ;'   Inf. چلْنا *chalnā*.

مرن *maran*, 'dying;'   ,, مرْنا *marnā*.

مِلن *milan*, 'mixing with,' 'meeting ;'   ,, مِلْنا *milnā*.

In the third the vowel of the affix *an* is lengthened : *e.g.*

اُٹھان *uṭhān*, 'act of appearing ;'   Inf. اُٹّھنا *uṭhnā*, 'to rise.'

اُڑان *uṛān*, 'act of flying,' 'flight ;'   ,, اُڑْنا *uṛnā*, 'to fly.'

لگان *lagān*, 'contact,' 'fastening,' etc. ;   ,, لگْنا *lagnā*, 'to be in contact.'

Here may also be noticed the affix ـی *ī*, which is added to the roots of causal verbs to signify 'cost of,' 'expense for,' etc.; for the sister

dialects afford proof of this affix being a mere contraction of نِي *nī*, the *fem.* form of the affix نا *nā*: *e.g.*

بِسوائِي *piswā'ī*, 'price paid for grinding' (پِيسْنا *pīsnā*).

چرائِي *charā'ī*, 'price paid for grazing' . (چرانا *charānā*).

دھُلائِي *dhulā'ī*, 'price paid for washing' (دھُلانا *dhulānā*).

3) ت *t*; ت ـَ *at*; تِي *tī*; (= S. affix *ti*); as—

بچت *bachat*, 'residue;'   Inf. بچنا *bachnā*, 'to be left.'

بڑھتِي *barhtī*, 'increase;'   ,, بڑھنا *barhnā*, 'to increase.'

بھرتِي *bhartī*, 'filling,' 'completion,' etc.;   ,, بھرنا *bharnā*, ' to fill.'

رنگت *rangat*, 'colouring,' ' colour;'   ,, رنگنا *rangnā*, 'to colour.'

Rem. The affix *tī*, as will appear further on, is also employed in secondary formations.

4) ات ـَ *āt*, اہت ـَ *āhat*, اوت ـَ *āwat*, أو *ā'o*.

The original of all these forms is the Sanskrit affix *ātu* (which Bopp traces to the infinitive affix *tu*): the first, though common in the Urdū and Hindī of Southern India, is rarely used in the North, where the second and third (in which *h* and *w* are euphonic) are very common. Examples are :

چمکاہت *chamkāhat*, ' glitter,' 'brilliancy;'   Inf. چمکنا *chamaknā*, 'to shine.'

بِلبِلاہت *bilbilāhat*, 'wailing,' ' moaning;'   ,, بِلبِلانا *bilbilānā*, ' to moan,' etc. (the *ā* of the affix coalesces with final *ā* of the root).

گھبراہت *ghabrāhat*, 'confusion,' 'perturbation;' ,, گھبرانا *ghabrānā*, 'to be alarmed.'

بناوت *banāwat*, 'invention,' 'fabrication;'   ,, بنانا *banānā*, ' to make.'

رُکاوت *rukāwat*, 'hindrance,' ' obstacle;'   ,, روکنا *roknā*, 'to hinder.'

سجاوت *sajāwat*, 'preparation,' 'arrangement;' ,, سجانا *sajānā*, 'to arrange.'

In the case of the affix *ā'o*,[1] the *t* of the affix *atu* has been elided, and the final vowel lengthened. It is an affix of very frequent occurrence. Examples are:

بچاوُ *bachā'o*, 'protection,' 'defence;' Inf. بچنا *bachnā*, ' to escape.'

چڑهاوُ *charhā'o*, 'ascent;'   ,, چڑهنا *charhnā*, ' to ascend.'

چھڑکاوُ *chhirkā'o*, 'sprinkling;'   ,, چھڑکنا *chhiraknā*, 'to sprinkle.'

چھوڑاوُ *chhorā'o*, ' release ;'   ,, چھوڑنا *chhornā*, ' to let go.'

Rem. a. Many masculines in *ā'o* have corresponding feminines in *ā'ī*, with the same signification; as چڑهائي *charhā'ī*, 'ascent.'

Rem. b. The affix *āhaṭ* (differently derived however) is also employed in secondary formations, as will be shown further on.

Rem. c. The affix *ā'o* often takes the form *āwā* in rustic speech : *e.g.* چھوڑاوا *chhorāwā*, 'release.'

Rem. d. Native grammarians add *āp* or *p* to the affixes forming abstract nouns from verbal roots; but we cannot find this termination in any word except *milāp* (the only example adduced by them), and this is in all probability a mere modification of the Sanskrit *melāpaka*.

b) SECONDARY FORMATIONS.

253. Abstract nouns are derived from substantives and adjectives by means of the following affixes :

1) ي *ī*, ائي *ā'ī*, (= S. affix *yam*, neuter).

This forms a large class of abstract nouns : *e.g.*

بُرائي *burā'ī*, ' badness,' ' wickedness,' from بُرا *burā*, ' bad.'

چوري *chorī*, ' theft,' from چور *chor*, ' a thief.'

ٹھگي *ṭhagī*, ' the practice of a *ṭhag*' (ٹھگ);' ' robbery,' etc.

پنڈتائي *panḍitā'ī*, ' the learning of a *panḍit*,' ' learning.'

گولائي *golā'ī*, ' roundness,' from گول *gol*, ' round.'

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[1] This affix is incorrectly written *āw* by some of the grammarians. It is usual in Hindī, no doubt, to represent final *o*, after a vowel, by व, but this is a mere *compendium scripturae*; the letter is pronounced *o* all the same.

2) تِي *tī* (= S. affix *ti*).

This affix, as we have shown, occurs in primary formations; an example of a secondary formation is—

كَمْتِي *kamtī*, ‘deficiency,’ from كَم *kam*, ‘less.’

Rem. It is possible however that the origin of this affix is the Sanskrit affix *tā*.

3) ـاَن *ān* (= S. affix *iman*).

This affix is derived by eliding the initial *i* and the *m* of the Sanskrit affix *iman*. It forms abstract nouns from adjectives denoting an inherent quality, but it rarely occurs in Urdū; one example is—

اوُنْچان *ūnchān*, ‘height,’ from اوُنْچا *ūnchā*, ‘high.’

Rem. In a few Hindī words the affix *iman* takes the form *mā*: *e.g.* *garimā*, ‘weight,’ ‘importance.’

4) پا *pā*, پَن *pan*, پَنا *panā*; ـاَت *āt*, ـاہَت *āhat*.

The origin of all these affixes is the Sanskrit affix *tva*; *e.g.* 1) *tva* = *vva* = *ppa* = *pā*: 2) *tva* = Prākrit *trana* = *vrana* = *ppana* = *pan* and *panā*: 3) *tva* = *tta* = *ṭṭa* = *āṭ*, whence *āhaṭ*, by insertion of *h* for euphony. They are all of frequent occurrence. A long vowel in the base may be shortened, and a final vowel dropped, before the affixes *pā*, *pan*, *panā* are added: *e.g.*

بُڑھاپا *burhā-pā*,
بوُڑھاپَن *būrhā-pan*,
‘old age,’ from بوُڑھا *būrhā*, ‘old,’ ‘an old man.’

چھوٹاپَن *chhoṭā-pan*,
چھٹاپا *chhuṭā-pā*,
چھٹپَنا *chhuṭ-panā*,
‘littleness,’ ‘infancy,’ ‘childhood,’ from چھوٹا *chhoṭā*, ‘little.’

لَڑکپَن *laṛak-pan*,
لَڑکاپَن *laṛkā-pan*,
‘childishness,’ ‘childhood,’ from لَڑکا *laṛkā*, ‘a child.’

چِکْناہَت *chiknāhaṭ*, ‘greasiness,’ ‘smootnness,’ from چِکْنا *chiknā*, ‘greasy,’ etc.

کَڑواہَت *karwāhaṭ*, ‘bitterness,’ from کَڑوا *karu'ā* or *karwā*, ‘bitter.’

Rem. The word لڑکپن is generally pronounced *larkpan* by the natives of India; but the dictionaries all give the pronunciation as *laṛakpan.*

5) ـک ‏ *ak* (= S. affix *ika*).

The original affix *ika* is employed in Sanskrit to form adjectives; but in Hindī and Urdū it is occasionally used to form abstract substantives: *e.g.*

تهنڈک *ṭhandak,*) 'coolness,' *lit.* 'that which makes coolness'

تهنڈهک *ṭhanḍhak,*) (تهنڈه).

6) ـاس *ās.*

The origin of this affix is probably the Sanskrit noun *āśā,* 'desire.' It is added to a few nouns to form abstract substantives, a long vowel in the base being shortened before the affix is added, and final *ā* coalescing with the *ā* of the affix: *e.g.*

مٹهاس *miṭhās,* 'sweetness,' from میٹها *mīṭhā,* 'sweet' (S. *mishṭāśā*). کهٹاس *khaṭās* (or *khaṭṭās*), 'acidity,' from کهٹا *khaṭṭā,* 'sour.'

II. NOUNS OF AGENCY, ATTRIBUTIVES, POSSESSIVES, APPELLATIVES.

a) PRIMARY FORMATIONS.

1) ـا *ā,* وا *wā,* or ها *hā* ; ـیا *aiyā,* or ویا *waiyā.*

254. The original of these affixes is the Sanskrit affix *aka*; whence by elision of *ka*, and compensatory lengthening of the preceding vowel, the affix *ā* is derived; thence *wā* and *hā* by prefixing *w* and *h* for euphony. Again, by elision of *k*, the form *ayā* is obtained, and this is changed, through the influence of *y*, into *aiyā*, in which *ai* is pronounced more like *aï* than as the diphthong *ai*: from *aiyā*, by prefixing a euphonic *w*, the affix *waiyā* is obtained. They are all added to verbal roots to form *nouns of agency*, and *attributives*: *e.g.*

بَھونْجا bhūnjā, 'a parcher' (of grain), as in بَھرْبَھونْجا bhar-bhūnjā, from an obsolete بَھنْجْنا bhunjnā, 'to parch.'

گھیرا gherā, 'a fence' (S. grāhaka, 'inclosing,' etc.), from گھیرْنا ghernā, 'to surround.'

دیوا dewā, 'giving,' 'a giver' (S. dāyaka), from دینا denā, 'to give.'

لیوا lewā, 'taking,' 'a taker,' from لینا lenā, 'to take.'

چرْواہا charwā-hā, 'a grazier,' from چرْوانا charwānā, 'to pasture.'

بَنْٹوَیا banṭwaiyā, 'a sharer or divider,' from بَنْٹوانا banṭwānā, 'to portion out.'

گَوَیا gawaiyā, 'a singer,' from گانا gānā, 'to sing.'

In a few words the Sanskrit affix is preserved intact: e.g. گایک gāyak, 'a singer;' گاہک gāhak (S. grāhaka), 'a taker or seizer.'

$$2) \underline{} و \quad \bar{u}, \quad \underline{} وا \quad \bar{u}'\bar{a}.$$

These affixes correspond to the Sanskrit affix uka, the k of which is elided, and the preceding vowel lengthened by way of compensation. They are used to form *nouns of agency* and *attributives*: e.g.

بِگاڑو bigāṛū, 'a spoiler,' 'a ruiner,' from بِگاڑْنا bigāṛnā, 'to spoil.'

بَھلاو bhulā'ū, 'misleader,' 'misleading,' from بَھلانا bhulānā, 'to mislead.'

بَھُسلاو phuslā'ū, 'a coaxer,' from پُھسلانا phuslānā, 'to coax.'

کماو kamā'ū, 'earning much,' 'laborious,' from کمانا kamānā, 'to earn.'

ریتو retū'ā, 'a filer,' 'a polisher,' from ریتْنا retnā, 'to file.'

$$3) \underline{}اک \quad \bar{a}k \text{ or } اکا \quad \bar{a}k\bar{a}, \underline{}او \quad \bar{a}'\bar{a}.$$

The original of these affixes is the Sanskrit affix āku, the k of which is elided in the last, and the u lengthened. They form *nouns of agency* and *attributives*: e.g.

پَیراک pairāk, 'a swimmer,' from پَیرْنا pairnā, 'to swim.'

لَڑاک laṛāk,
لَڑاکا laṛākā, } 'quarrelsome,' 'a brawler,' from لَڑْنا laṛnā, 'to fight.'

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بِكَاوُ *bikā'ū*, ' for sale,' from بِكْنَا *biknā*, ' to be sold.'

كَسَاوُ *kasā'ū*, ' astringent,' from كَسْنَا *kasnā*, ' to bind or tighten.'

4) اَرِي ᗺ *ārī*, or اَرِّي ᗺ *ārī*.

These affixes probably spring from the Sanskrit affix *āru*. They form verbal adjectives (few in number) denoting habitual action or occupation : *e.g.*

پُوجَارِي *pūjārī*, ' a worshipper,' from پُوجْنَا *pūjnā*, ' to worship.'

کِهلَار *khilār*, ' given to playing,' ' playsome,' from کِهیْلْنَا *khelnā*,

کِهلَارِّي *khilārī*, ' to play.'

Rem. The affix *ārī* may perhaps be derived from the Sanskrit *kārī* (*kārin*); in which case the above words would be secondary formations from the substantives *pūjā*, ' worship,' and *khel*, ' play.'

5) ن ᗺ *an*, نا *nā* (fem. نِي *nī*).

These affixes, which correspond to the Sanskrit affix *ana*, form *attributives*, or *instrumental nouns* : *e.g.*

بِیلَن *belan*,
بِیلْنا *belnā*, ' a rolling pin,' *lit.* ' that which rolls.'
بِیلْنِي *belnī*,

اوڑْهنِي *orhnī*, ' a covering,' ' a veil,' *lit.* ' that which covers.'

جهَنْجهنا *jhunjhunā*, ' a rattle,' *lit.* ' that which rattles.'
جهَنْجهنِي *jhunjhunī*,

دهَونْکنِي *dhaunknī*, ' bellows,' or ' that which blows.'

کَتَرْنِي *katarnī*, ' scissors,' or ' that which clips.'

6) تا *tā* (= S. affix *at*).

This affix is used to form imperfect participles : *e.g.*

هَنْستا *hanstā*, ' laughing,' from هَنْسْنا *hansnā*, ' to laugh.'

دیکهْتا *dekhtā*, ' seeing,' from دیکهْنا *dekhnā*, ' to see.'

ا ـ *ā* (= S. affix *ta* or *ita*).

This is used to form perfect or passive participles: *e.g.*

لِكْها *likhā*, 'written,' from لِكْنَا *likh-nā*, 'to write.'

هَارَا *hārā*, 'lost,' 'overcome,' from هَارْنَا *hār-nā*, 'to lose,' etc.

b) SECONDARY FORMATIONS.

1) یَا ـ *iyā*, or یَاں ـ *iyāṅ*.

255. The original of this affix is the Sanskrit affix *ika*, the *k* of which is elided, and *y* inserted for euphony. It is used to form *nouns of agency* and *attributives*: *e.g.*

بَكْھِرِیَا *bakheriyā*, 'quarrelsome,' 'a brawler,' from بَكْھِرَا *bakherā*, 'a dispute,' etc.

گَدَرِیَا *gadariyā*, 'a shepherd,' from گَادَر *gādar*, 'sheep.'

مَكْھِنِیَا *makkhaniyā*, ⎫
مَكْھِنِیَاں *makhaniyāṅ*, ⎭ 'a butterman,' from مَكْھَن *makkhan*, 'butter.'

Rem. The Sanskrit affix is preserved intact in the word كَیْتِكَ *khaṭṭik*, or كَیْتِیكَ *khaṭīk*, 'one who kills and sells game,' (but now generally applied to) 'one who rears and sells poultry.'

2) ی ـ *ī.*

This affix, which is one of frequent occurrence, springs from at least three different sources: namely—

a) ی ـ *ī* = S. affix *ika,*

forming *nouns of agency, attributives*, and *appellatives*: *e.g.*

جھولی *jholī*, 'a wallet' (S. *jhaulika*).

حَلْوَائی *halwā'ī*, 'a confectioner,' from حَلْوَا *halwā*, 'a sweetmeat.'

قَصَائی *kasā'ī*, 'a butcher,' (Arabic قَصَاب *kassāb*).

b) ی ـ *ī* = S. affix *iya* or *iya,*

forming nouns denoting *origin*, *relationship*, etc.: *e.g.*

بھاگَلْپُورِی *bhāgalpūrī*, 'of, or made at, Bhāgalpūr.'

سمُنْدَرِي *samundarī*, 'pertaining to the sea' (*samundar*), 'marine.

پہاڑِي *pahāṛī*, 'produced in mountains' (*pahāṛ*), 'a mountaineer.'

c) ـيِ — *ī* = S. affix *in*,

forming *attributives* and *possessives*: *e.g.*

بَڑھَئِي *baṛha'ī*, 'a carpenter' (S. *varddhakin*).

بھارِي *bhārī*, 'having weight,' 'weighty,' 'heavy,' from بھار *bhār*, 'a weight,' 'a load.'

بیپارِي *baipārī*, 'a merchant,' from بیپار *baipār*, 'traffic.'

تیلِي *telī*, 'an oil-man,' from تیل *tel*, 'oil' (S. *tailika* and *tailin*).

مالِي *mālī*, 'a gardener' (S. *mālin*).

3) ـُو *ū* or اُوْ ـُ *ū'ā*, اَؤ ـُ *ā'ū*.

These affixes correspond to the Sanskrit affix *uka*. They are added to substantives to form *attributives* and *nouns of agency*, as in the case of primary formations : *e.g.*

ڈھالُو ḍhālū, 'slant,' 'sloping,' from ڈھال *ḍhāl*, 'slope.'

مچھُوا *machhū'ā*, 'a fisherman,'　　,,　　مچھ *machh*, 'fish.'

شرماؤ *sharmā'ū*, 'bashful,'　　,,　　شرم *sharm*, 'shame.'

4) ـَا *ā*, S. affix *a*.

This affix forms adjectives from substantives: *e.g.*

پیارا *pyārā*, 'dear,' 'beloved,' from پیار *pyār*, 'affection.'

جھُوٹھا *jhūṭhā*, 'false,' 'a liar,'　　,,　　جھوٹھ *jhūṭh*, 'a lie.'

سچا *sachā* or *sachchā*, 'true,'　　,,　　سچ *sach*, 'truth.'

5) ـَا *ā*, یَا *yā*, or ـِیَا *iyā*, = S. affix *ta* or *ita*.

This affix is used primarily to form perfect participles; but it is also added to substantives to form adjectives or attributives: *e g.*

بھُوکھا *bhūkhā*, 'hungry,' from بھُوکھ *bhūkh*, 'hunger.'

پياسا *piyāsā*, 'thirsty,' from بياس *piyās*. 'thirst.'

دُكِهيَا *dukhiyā*, 'wretched,' 'afflicted,' from دُكِه *dukh*, 'sorrow,' 'pain.'

6) لُو *lū*, ل *l* = S. affix *lu*:

Forms adjectives or attributives from substantives: *e.g.*

جهگڑالُو *jhagrālū*, 'quarrelsome,' 'a brawler,' from جهگڑا *jhagrā*, 'quarrel.'

ديال *dayāl*, 'compassionate,' from ديا *dayā*, 'pity,' 'mercy.'

7) آل *āl*, آلا *ālā*.

This affix, which corresponds to the Sanskrit affix *āla*, is used to form possessives : *e.g.*

بهٹهيال *bhaṭhiyāl*, 'with, or having, the stream' (بهاٹها *bhāṭhā*).

جوالا *jawālā*, 'grain mixed with barley as food for cattle,' *lit.* 'containing barley' (جو *jau*).

لٹهيال *laṭhiyāl*, 'having a stick,' 'one armed with a stick' (لاٹهي *lāṭhī*).

In a few words the original possessive signification is lost : *e.g.*

گهڑيال *ghariyāl*, 'a gong,' *lit.* 'containing the hour' (گهڑي *gharī*).

8) لا *lā* = S. affix *ra*.

This affix forms adjectives from substantives : *e.g.*

اگلا *aglā*, 'preceding,' 'former,' from آگا *āgā*, 'the front,' etc.

پچهلا *pichhlā*, 'hindermost,' 'latter,' from پيچها *pīchhā*, 'hindermost,' etc.

دهندهلا *dhundhlā*, 'hazy,' 'misty,' from دهنده *dhundh*, 'haze,' etc.

ريتلا *retlā*, 'sandy,' from ريت *ret*, 'sand.'

9) يرا – *īrā*, يلا – *īlā*, يرا *erā*, يل – *el* or *ail*, يلا – *elā* or *ailā*.

These affixes, which are of very common occurrence, correspond to

tho Sanskrit affixes *írā*, *íla*, *ura* (*ula*), or *úra*.[1] They form *attributives* and *possessives*, often signifying the possession of a quality in an intensive degree : *e.g.*

رسيلا *rasílā,* 'juicy,' from رس *ras,* 'juice.'

شرميلا *sharmílā,* 'bashful,' from شرم *sharm,* 'shame.'

نوكيلا *nokílā,* 'pointed,' from نوك *nok,* 'a point.'

دنتيلا *dantílā,* 'having large tusks,' 'tusked,' from دانت *dānt,*

دنتيل *dāntel,* 'a tooth' (S. *dantura*).

كميرا *kamerā,* 'a worker,' 'industrious,' from كام *kām,* 'work.'

بوجهل *bojhel,* 'loaded,' from بوجه *bojh,* 'a load.'

ددهيل *dudhail,* 'giving milk,' 'milch,' from دوده *dūdh,* 'milk.'

10) ول — *ol,* or وَرّ — *or.*

The original form of this affix is probably *ula* (*ura*). It is used to form attributives denoting *habit* or *disposition*, and is found in a few words only : *e g.*

ٹٹهول *thathol,* 'a jester,' 'a wag,' from ٹٹها *thatthā,* 'fun.'

هنسور *hansor,* 'facetious,' 'merry,' 'a wag,' from هنسا *hansā,* 'laughter.'

11) سار *sār.*

The origin of this affix is the Sanskrit adjective *sāra,* which occurs at the end of compounds. It signifies 'full of,' 'pervaded with,' and is employed in both Hindī and Persian to form *possessives* or *attributives*: *e.g.*

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[1] The terminations *erā*, *elā*, etc., are not always affixes ; they often result from the elision of one or more letters in an original Sanskrit word, and lengthening of a short vowel on which the accent falls . *e.g. sanperā* (i.e. *sanp-harā*), 'a snake-catcher,' from the Sanskrit *sarpa-hāra*. The word *banela* or *banailā*, 'wild,' is probably derived in a similar way ; it may, however, be formed by adding the affix *elā* to the noun *ban,* 'a forest.' These remarks apply to other terminations also : for example, *āl* in the word *susrāl,* and *ālā* or *wālā* in the word *gwālā,* are not *affixes*, but the result of elision of one or more letters : *susrāl* = Sanskrit *swasru + ālaya,* 'father-in-law's house,' *gwālā* (i.e. *go'ālā*) = S, *go-pāla,* 'a cowherd,' and not *gau-wālā,* as Mr. Etherington (Hindī Grammar, p. 128) makes it out to be.

ملنسار *milan-sār*, 'sociable,' 'affable,' from ملن *milan*, 'mixing with.'

شرمسار *sharm-sār*, 'bashful,' from شرم *sharm*, 'shame.'

12) ـاشا *āshā*, ـاسا *āsā* (= S. affix *śa*).

The signification of this affix is 'full of.' It occurs in a few adjectives, some of which are used as substantives: *e.g.*

بتاشا *hatāshā*, } 'a kind of sweetmeat,' 'a bubble,' *lit.* 'filled with air'
بتاسا *batāsā*, } (*bāt*).

13) ـار *ār*.

This affix is derived from the Sanskrit adjective *kāra*, signifying 'making,' 'doing,' by elision of *k*, and is added to substantives to form *nouns of agency*, or nouns denoting *trade* or *occupation*: *e.g.*

سونار *sonār*, 'a goldsmith,' from سونا *sonā*, 'gold.'

لوهار *lohār*, 'a blacksmith,' from لوها *lohā*, 'iron.'

كمهار *kumhār*, 'a potter,' from كمبه *kumbh*, 'an earthen pot.'

14) هارا *hārā*, هار *hār*.

This affix also, like the preceding, is derived from the Sanskrit *kāra*. It is added to inflected infinitives and to nouns to form *nouns of agency*, and, affixed to verbal nouns, forms *future active participles* (§ 160, 2): *e.g.*

مرنے هارا *marne-hārā*, } 'one who is dying,' 'one about to die,' from
مرن هار *maran-hār*, } مرنا *marnā*, 'to die.'

لكڑ هارا *lakar-hārā*, 'a wood-cutter,' 'a wood-man,' from لكڑ *lakar*,
a contraction of لكڑي *lakṛī*, 'wood.'

15) والا *wālā*, or وال *wāl*, or وارا *wārā*.

The original of this affix is the Sanskrit affix *vala*. It is most commonly employed in Hindī and Urdū to form nouns denoting *agency*, *possession*, *origin*, and numerous other relations. Added to infinitives, it often forms *future active participles* . *e.g.*

چلنے والا *chalne-wālā*, 'a goer,' 'one about to go,' from چلنا *chalnā.*

گاڑی والا *gāṛī-wālā*, 'a carter,' from گاڑی *gāṛī*, 'a cart.'

گھر والا *ghar-wālā*, 'the master or owner of a house'(*ghar*).

مکھن والا *makkhan-wālā*, 'a butter-man,' from مکھن *makkhan*, 'butter.'

دلّی والا *dillī-wālā*, 'an inhabitant of Dillī' (Dehlī).

Rem. Hindī nouns ending in *ā* must be inflected before the affix is added: *e.g.* کپڑے والا *kapṛe-wālā*, 'a cloth-merchant.'

16) واڑی *wāṛī*, واڑ *wār*, or وار *wār.*

This is not so much an affix as the latter part of a compound, signifying, 'place,' 'inclosure,' 'house,' 'garden,' etc. It is derived from the Sanskrit *wāṭī*. Examples are:

پنواڑی *pan-wāṛī*, 'a betel-garden,' from پان *pān*, 'betel-leaf.'

پھلواڑی *phul-wāṛī*, 'a flower-garden,' from پھول *phūl*, 'a flower.'

ستیوار *satī-wār*, 'the place where a *satī* is burnt.'

ہڑوار *haṛ-wār*, 'a place where bones (ہاڑ *hāṛ*) are laid.'

III. DIMINUTIVES.

256. Diminutives are of frequent occurrence in Hindī and Urdū; in not a few cases, however, though the form is preserved, the diminutive signification is lost. In some instances, moreover, the original from which the diminutive is derived has become obsolete.

257. The idea of diminutiveness is frequently expressed by substituting the feminine termination for the masculine: *e.g.*

اُپلی *uplī*, 'small cakes of dried cow-dung,' from *uplā.*

ٹوکری *ṭokrī*, 'a small basket,' from *ṭokrā.*

رسّی *rassī*, 'a string or cord,' from رسّا *rassā*, 'a rope.'

Various affixes also are employed to form diminutives from nouns, as:

1) یا ـ *iyā.*

This corresponds to the Sanskrit diminutive affix *ka,* the *k* of which is elided, and the final vowel lengthened. • The connecting vowel of this affix is always *i,* which takes the place of a final vowel in the base, and a long vowel in the base is shortened before the affix is added: *e.g.*

بِٹِیا *biṭiyā,* 'daughter,' from بیٹی *beṭī,* 'daughter.'

پھُڑِیا *phuṛiyā,* 'a small boil,' 'a pimple,' from پھوڑا *phoṛā,* 'a boil.'

چِڑِیا *chiṛiyā,* 'a bird,' from چِڑی *chiṛī,* 'a bird.'

کھٹِیا *khaṭiyā,* 'a small bedstead,' from کھاٹ *khāṭ,* 'a bedstead.' (Sanskrit *khaṭṭika*).

Rem. In the towns, and especially by Mohammadans, the connecting vowel *i* is dropped, and such words are pronounced *phuryā, chiryā,* etc.

2) وا ـ *ū'ā* or *wā.*

This affix, like the last, is derived from the Sanskrit affix *ka,* the difference consisting in the connecting vowel, which in this case is *u* (changeable to *w*); and hence the difference of gender in words formed by means of the two affixes, those with *iyā* being *feminine,* and those with *ū'ā masculine.* A long vowel in the base is shortened before the affix is added: *e.g.*

بٹوا *baṭū'ā* or *baṭwā,* 'a small bag' (original not in use).

بِٹوا *biṭū'ā* or *biṭwā,* 'son,' 'dear son,' from بیٹا *beṭā,* 'son.'

مردوا *mardū'ā,* 'a manikin,' 'a contemptible man' (*mard*).

The Sanskrit affix is preserved unchanged in a few words: *e.g.* ڈھولک *ḍholak,* 'a small drum' (*ḍhol*).

3) را *rā* or رّا *rā,* ری *rī,* رّی *rī,* or لی *lī,* یلا — *elā,* ولا — *olā.*

These affixes are all derived from the Sanskrit diminutive affix *ra, r* and *l* being interchangeable in Hindi. In the first two no connecting

vowel is used; but in the last two the connecting vowels are *i* and *u* respectively, which are lengthened to *e* and *o* on account of the accent. A long vowel in the base is generally shortened before the affixes are added. Examples are:

اِ ثِهکْرَا *thikrā*, } 'a fragment of an earthen vessel' (original, *thīk*,
اِ ثِهیکْرَا *thīkrā*, } obsolete).

اِ ٹُکْرَا *ṭukrā*, 'a small piece,' 'a bit,' from *ṭūk*, 'a piece.'

پَلَنگْری *palaṅgrī*, 'a small bedstead,' from *palang*, 'a bedstead.'

ٹَنگْری *ṭaṅgrī*, }
ٹَنگْری *ṭaṅgrī*, } 'a leg,' from ٹانگ *ṭāṅg*, 'leg.'

خُجْلی *khujlī* (for *khajulī*), 'itch,' from کھاج *khāj*, 'itch.'

گھَنٹالی *ghanṭālī*, 'a small bell,' from *ghanṭā*, 'a bell.'

مُریلا *murelā*, 'a pea-chick,' 'a pea-fowl,' from مور *mor*, 'a peacock.'

بگھیلا *baghelā*, 'a tiger's cub,' 'a young tiger,' from باگھ *bāgh*, 'a tiger.'

کھَٹولا *khaṭolā*, 'a small, or rickety, bedstead' (*khāṭ*).

گَڑولا *gaṛolā* (for *gaṛholā*), 'a small, or dilapidated, fort,' 'a place with such a fort,' from *gaṛh*, 'a fort.'

گھَڑولا *ghaṛolā*, 'a small earthen pot' (*ghaṛā*).

Rem. Some grammarians mention *eṭā*, and *oṭā*, as diminutive affixes, but these are simply contractions of the words *beṭā*, 'son,' and *poṭā* (from *pūt*) 'son,' 'young:' *e.g. brahman-eṭā = brahman-beṭā*, 'a brahman's son,' 'a young brahman;' *hiran-oṭā = hiran-poṭā*, 'a young deer,' 'a fawn.'

IV. COMPOUNDS.

a) NOUNS WITH A PARTICLE PREFIXED.

1) Negative Prefixes : اَ *a*, اَن *an*, نا *nā*, نِر *nir*, ن *ni*.

258. The prefix *a* is used with adjectives, *an* chiefly with participles and gerunds, *nā* with adjectives or abstract nouns derived from adjectives. Examples are:

اِحِل *a-chal,* 'immovable.'   اتها *a-thā,* 'unfordable.'

اِحِیْت *a-chet,* 'thoughtless.'   اَلَگ *a-lag,* 'apart,' 'separate.'

اَنْپِرْها *an-paṛhā,* 'unread,' 'illiterate.'   اَنْدِیکْها *an-dekhā,* 'unseen.'

اَنْجانا *an-jāna,* 'unknowing,' 'ignorant.'   اَنْسُنا *an-sunā,* 'unheard.'

ناکارا *nā-kārā,* 'useless.'   ناسمجھ *nā-samajh,* 'unintelligent.'

نِراس *nir-ās,* 'hopeless.'   نِدھڑک *ni-dharak,* 'unhesitatingly.'

نِڈر *ni-ḍar,* 'fearless.'   نِکمّا *ni-kammā,* 'useless,' 'good for nothing.'

Rem. These particles are all of Sanskrit origin, and have the same signification as in Sanskrit, but a slight difference is observable in the use of the particle *an,* it being prefixed in Hindī to nouns beginning with either a vowel or a consonant. For other particles, such as *dur* or *dush,* etc., which rarely occur in Urdū, and in Hindī only in words borrowed directly from the Sanskrit, we must refer the student to the Dictionary.

2) Qualificative Particles : سُ *su,* 'well,' کُ *ku,* 'ill,' 'badly:' *e.g.*

سُڈول *su-ḍaul,* 'well-shaped.'   کُڈھب *ku-ḍhab,* 'ill-shaped.'

سُچیت *su-chet,* 'attentive.'   کُڈھنگ *ku-ḍhang,* 'ill-mannered.'

3) Possessive Particle : سَ *sa,* 'with,' 'having.' (= S. *saha*).

Examples of this affix are not numerous in Urdū ; the following are a few :

سویرا *sa-werā,* 'morning,' 'dawn' (= S. *sa + velā,* 'time').

سارھے *sāṛhe,* 'with a half' (= S. *sa + arddha,* 'half').

سچیت *sa-chet,* 'with caution,' 'mindful,' 'cautious.'

259. Compound nouns, though not nearly so numerous as in Sanskrit and Persian, are by no means few in number ; but in no instance is a compound formed of more than two nouns. They may be classed under five

heads : Collective (corresponding to the Sanskrit *Dvandva*), Dependent Determinative (the Sanskrit *Tatpurusha*), Appositional Determinative (the Sanskrit *Karmadháraya*), Numeral Determinative (the *Dvigu* of the Sanskrit), Attributive, or Possessive (corresponding to the *Bahuvrihi* of the Sanskrit).

1) COLLECTIVE COMPOUNDS.

These consist of two words that would naturally be connected by a conjunction : *e.g.*

بهلا چنگا *bhalá-changá*, ' hale and hearty.'

دِن رات *din-rát*, ' day and night.'

کَمتِی بڑھتِی *kamtí-barhtí*, ' deficiency and excess,' ' more or less.'

کہا کہِی *kahá-kahí*, ' altercation.'

ما باپ *má-báp*, ' father and mother,' ' parents.'

In many instances the conjunction is expressed : *e.g.*

آب و ہَوا *áb-o-hawá*, ' climate.'

رات و دِن *rát-o-din*, ' night and day.'

واتورات *rát-o-rát*, ' in the middle of the night,' ' all night long.'

And in some cases the place of the copulative conjunction is supplied by the Persian conjunctive particle *á* : *e.g.*

بِیچا بِیچ *bích-á-bích*, ' in the very middle.'

جِھڑا جھڑ *jhar-á-jhar*, ' heavily ' (raining).

Under this head may also be classed the compounds in which one of the words is a meaningless one, used merely to rhyme or jingle with the other : as

اَدلا بدلا *adlá-badlá*, ' exchange,' ' alteration.'

اَڑوس پڑوس *aros-paros*, ' neighbourhood.'

اُلَت پُلَت *ulat-pulat*, ' higgledy-piggledy,' ' topsy-turvy.'

بِھیڑ بھاڑ *bhír-bhar*, ' crowd,' ' bustle.'

2) Dependent Determinative Compounds.

This class comprises compounds in which the last word governs the first, which is therefore always in the Formative. Such compounds are of frequent occurrence: *e.g.*

اَنْٹاگَھِر *anṭā-ghar,* 'a billiard room.'

آنَکھ مِچَولِي *āṅkh-michaulī,* 'blindman's buff,' *lit.* 'covering the eyes.'

اَنْگَرکھا *aṅgarkhā* (i.e. *aṅg-rakhā*), 'a coat,' *lit.* 'body-protector.'

باگَڈور *bāg-ḍor,* 'a long rope by which horses are led,' *lit.* 'bridle-rope.'

بَھَرْ بَھُوْنْجا *bhar-bhūṅjā,* 'a parcher of grain,' *lit.* 'one who parches (grain) in an oven' (*bhaṭ*).

تِلْ چَٹّا *til-chaṭṭā,* 'a cockroach,' *lit.* 'oil (*tel*)-licker.'

دِيسْ نِکالا *des-nikālā,* 'banishment.'

پَنْچَکِّي *pan-chakkī,* 'a water-mill.'

رِيلْ گاڑِي *rel-gāṛī,* 'a railway carriage.'

بِھوجْپُور *bhoj-pūr,* 'name of a town,' *lit.* 'the city of Bhoj.'

لَکھْپَتِي *lakh-patī,* 'rich,' 'a millionnaire,' *lit.* 'owner of a *lac.*'

3) Appositional Determinative Compounds.

In these compounds the first word stands as the predicate of the second: *e.g.*

بِھَلْمَنْسائِي *bhal-mansā'ī,* 'humanity,' 'benignity.'

چورْبالُو *chor-bālū,* 'a quicksand.'

رَتْالُو *rat-ālū,* 'a yam,' *lit.* 'a red (or purple) root.'

ماجھْدھار *mājh-dhār,* 'midstream.'

مَہاجَن *mahājan,* 'a banker,' *lit.* 'a great man.'

مَہاراج *mahā-rāj,* 'majesty,' 'excellency,' *lit.* 'great king.'

4) Numeral Determinative Compounds.

In these the first word is a numeral, which stands as a predicate of the following noun: *e.g.*

دوپهر *do-pahar*, ' midday,' ' noon.'

دُپَتّا *du-paṭṭā*, ' a kind of veil,' *lit.* ' two breadths.'

پچمحل *pach-maḥall*, ' five stories.'

چارآنکهیں *chār-āṅkheṅ*, ' the eyes of two people meeting,' *lit.* ' four eyes.'

چومासا *chau-māsā*, ' the rainy season,' *lit.* ' four months.'

چوراها *chaurāhā*, ' a cross road,' ' a place where four roads meet.'

5) ATTRIBUTIVE OR POSSESSIVE COMPOUNDS.

These always stand as predicate to a subject. The various deter-
minative compounds may be used as possessives by changing them into
adjectives. Examples are :

ادهمُوا *adh-mū'ā*, ' half-dead.'

باره سنگا *bāra-siṅgā*, ' a stag,' ' twelve-tined.'

پچمحلّا *pach-maḥallā*, ' five-storied.'

توپی پهتا *ṭopī-phaṭā*, ' having a torn cap.'

دو نالی *do-nālī*, ' double-barrelled.'

Possessives may also be formed from such compounds as have a
particle for the first member : *e.g.*

سلَونا *sa-launā*, ' salted,' ' seasoned,' ' beautiful,' ' piquant.'

کُڈهنگا *ku-ḍhaṅgā*, ' unmannerly,' ' rude.'

PART III.—SYNTAX

CHAPTER VI.

I. OF THE PARTS OF A SENTENCE.

260. Every sentence (جُمْلَة *a sum* or *total* of words) consists necessarily of two principal parts, *the subject*, or that of which something is asserted, and *the predicate*, or that which is asserted of the subject.

261. The subject of a sentence is either a *noun* (substantive, or adjective used as a substantive, pronoun, or infinitive), or *a pronoun implied in the verb;* the predicate is either a verb alone, or a verb with an adjective or substantive annexed as a predicative noun, by which the subject is defined and described : *e.g.*

PREDICATE.	SUBJECT.
كاٹتا هَي *kāṭṭā hai,*	كُتّا *kuttā,* 'the dog bites.'
جاؤنگا *jā'ūṅgā,*	مَيں *maiṅ,* 'I will go.'
مریو *mariyo,*	. . . . . . 'die!' or 'may you die.'
حاضر هَي *ḥāzir hai,*	بیمار *bīmār,* 'the sick man is present.'
بُرا هَي *burā hai,*	هَنسنا *haṅsnā,* 'laughing is bad.'
بیمار تها *bīmār thā,*	وه *woh,* 'he was sick.'

Rem. Urdū grammarians call the predicate of a sentence the مُسنَد *that which leans upon (the subject)*, or *the attribute;* and the subject, the مُسنَد اِلَیه *that upon which (the predicate) leans*, or *that to which something is attributed.*

262. The verbs which are generally used in connection with a predicative noun subjoined, are هَي, هُوں, etc., and تِها, etc., هونا or هو جانا 'to be,' or 'become,' and others which add some modifying idea (as *duration*, *continuity*, *permanence*, etc.) to the simple one of existence : *e.g.* نِكَلْنا 'to come out,' 'turn out to be;' نظر آنا 'to appear,' 'seem' (to be); رهْنا 'to continue or remain;' بَيْٹْھنا 'to sit down,' 'to be fixed or settled;' تَهْہَرْنا 'to stay,' 'stand,' 'last,' and such like; as also the passives of verbs which signify to *name, make, call, hold* for anything, etc. (§§ 349, 351), to which the words which denote what a thing is named, what it is made, and for what it is held, are subjoined without any further addition : *e.g.*

' وُہ بِهِي برہْمن ہو گيا ' even he became an idolater.'

' تُو دوسْت كِسي كا نہُوا تِها ' you did not become any one's friend.'

' آخِروُهي سوچْنا ميرا صحيح نِكْلا ' eventually that same thought of mine proved correct.'

' زِنْدگِي دُشْوار نظَر آتِي هَي ' living appears difficult.'

' وُہ دوپہربجـے تك حاضِر رها ' he was (remained) present till twelve o'clock.'

' ميرا منْصُوبہ ٹهِيك بَيْٹها ' my surmise proved correct.'

' جس سے همارا كام عداوت كرْنا تَہْہَرْتا هَي ' whereby our business proves to be bearing enmity.'

' گاڑِي كهڑِي كِي گئِي ' the carriage was made stationary.'

' نام اُسْكا كلُّو ركْها گيا ' he was named Kallū.'

' وُہ ايكْ اَيْسِي زبان نہِيں سمْجهِي گئِي ' it was not considered (held to be) such a language.'

263. Instead of being joined to a predicative noun in the nominative, the verbs تِها, هَي, etc., may be combined with some other expression which serves to describe or

define them; as with a genitive, ‛ وُہ بڑِي قِيمت کا ہَي ’ it is of great price;’ ‛ کلام چار طرح کا ہَي ’ discourse is of four kinds;’ or with a locative case, ‛ کِتاب گھر پر ہَي ’ the book is at home;’ or with a postposition and the noun it governs, ‛ زَيد کے پاس ايک چِيتا ہَي ’ there is a leopard in Zaid's possession;’ or with an adverb of place, to denote the place or relation in which a thing is, ‛ وُد يہاں ہَي ’ he is here,’ ‛ شَهرقرِيب تها ’ the city was near;’ or with an adverbial phrase which denotes *way* or *manner*, *state* or *condition*, ‛ جو بانْبِهي کے اندر سے سر نِکالے تهے ’ which were with their heads out of (their) holes.’[1] The following are used impersonally: ‛ خَيرہَي ’ it is well,’ ‛ اَيْسا هُوا ’ it happened thus.’

234. The same verbs, as also هونا and the other verbs above cited, may also be used as *self-subsistent* (or *attributive*) verbs: as—

‛ اَوروں پر ہَي وُد ظُلم جو مُجھ پر نہُوا تها ’ on others has fallen (exists) the tyranny which did not fall on me.’

‛ شِکيب کِي جب تلک تهِي طاقت ’ as long as the power of endurance existed.’

‛ ناصِح کو سَودا هُوا ’ madness has happened to Nāṣih.’

Rem. A sentence of which the predicate is a self-subsistent verb is called by Urdū grammarians *a verbal sentence* (جُمْلَہٴ فِعْلِيَہ), the subject of which they term فاعِل, *the agent*, and the predicate, فِعْل *the action* or *verb*; whereas a sentence whose predicate consists of a

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[1] Mr. Dowson (*Urdū Grammar*, page 113) finds fault with this sentence because it is not constructed thus · *jin-ne bāṅbhī-ke andar-se sir nikāle the*. The sentence is, however, quite correct. The mistake is Mr. Dowson's in supposing that the verb *the* is here used as an auxiliary. The phrase *bāṅbhī-ke andar-se sir-nikāle (hū'e)* is the adverbial complement of the verb *the*, and shows the *state* or *condition* (*ḥāl*) of the subject. Numerous examples of the same construction are to be found in the *Khirad Afroz*, as also in more modern works.

non-attributive verb (فِعْل ناقِص *an incomplete* or *defective verb*), is called *a nominal sentence* (جُمْلَه اِسْمِیَّه), and its subject is termed مُبْتَدا, *the inchoative*, its predicate, خَبر *the enuntiative* or *announcement*. An affirmative sentence is called جُمْلَه فِعْلِیَّه خَبَرِیَّه or جُمْلَه اِسْمِیَّه خَبَرِیَّه according as it is a *verbal* or a *nominal* sentence; an imperative or interrogative sentence is called جُمْلَه اِنْشائِیَّه, *a sentence expressing a command* or *wish*.

265. The predicate may be more accurately defined by adverbs and by substantives (or words used substantively) in certain cases (and by postpositions with their nouns) which denote the *object* of the action asserted, and the circumstances attending it: as—

رَعِیَّت کِی داد رسی میں خُوب دِل لگاتا ' (he) *used to apply his mind intently to dispensing justice to his subjects.*'

266. A substantive may be connected in a certain rela-*tion with another substantive, in order to define it more accurately: e.g.* خاک کا قالِب 'an earth-mould.' Substantives may also be defined or characterized more closely by adding to them other substantives descriptive of the same person or thing: as—

طائِروں کا بادْشاہ شاہ مُرْغ ' *the king of the birds, Shāh-murg.*' حکِیم بِیدْپائے برہْمن ' *the sage, Bedpā'e, the Brāhman.*'

The subjoining of these is called *apposition*, and that which is subjoined, the *appositive* (تابِع ' *the follower*').

Every substantive may also be defined by having an adjective (participle, or genitive) added to it: an adjective which is immediately connected with the substantive is called *attributive* (اچّھا آدْمی 'a good man,' جَلْتی آگ 'burning fire,' میری کِتاب ' *my book*'), to distinguish it from

that which is used as a predicative noun with a non-attributive verb: as كِتاب اچِّهِي هَي ' the book is good.'

267. If a *determined* noun (إِسْم مَعْرِفِ—*i.e. a proper name, a personal, demonstrative,* or *relative pronoun,* or *a noun governing the genitive of any of these*) and an *undetermined* noun (إِسْم نِكِرِه) are placed in juxtaposition, a non-attributive verb following, the mere fact of the former being determined and the latter undetermined shows that the latter is the predicate: *e.g.* موهن احْمق هَي ' Mohan is a fool,' ميرا بِيائِي بِيمارهَي ' my brother is sick.' But if the two nouns in juxtaposition are both determined, or both undetermined, either may be subject or predicate: *e.g.* يِہ تُمهارِي كِتاب هَي ' this is your book,' or ' your book is this;' آدمِي اِنْسان هَي ' man is a human being,' or ' a human being is man.'

268. The predicate verb هَي (or the verb and predicative noun) is sometimes omitted, especially in poetry, and in brief proverbial sentences: *e.g.*

نَہ كِسِي كو كِسِي كے نفْع سے غرض نَہ ' no one either has any concern with
ضررسے كام   the benefiting, or anything to do
                               with the injuring, of another.'

(همارِي بلا كے ساتھ هَي or همارِي بلا سے علاقَہ هَي =) همارِي بلا سے
' it rests with (concerns) my evil destiny.'

269. The predicate is also omitted in sentences which contain an imprecation; as—

خاكْ تيرِي سِرپر ' may sorrow befal thee' (*lit.* ' dust on thy head ').

In such sentences the predicate is generally the Aorist of the verb پَرْنا ' to befal,' ' to alight on.'

II. OF THE ORDER OF THE WORDS IN A SIMPLE SENTENCE.

270. The most simple arrangement of the words is this, that the subject, with its adjuncts, stands first, and the predicate follows in such a way that the verb usually stands last, in order to combine the whole proposition (کلام تام), while the object and the object of relation, or the predicative noun, with the other definitions of the verb (the ablative or locative case, postpositions with their nouns, adverbs), are placed in the middle, the object generally preceding : *e.g.*

زَید کا بهائي بڑا عالم هَي ' Zaid's brother is very learned.'

وُه گهرکے اَندربے خبر سوتا تها ' he was sleeping soundly in the house.'

ایک ایک فِقره هزار مطلب کو ' each single sentence involves a
حاوِي هَي   thousand meanings.'

خِیانت اور جورِي کي بُرائي دِل ' (I) so convinced my mind of the evil
پر أَیسي ثابِت کِي   of perfidy and dishonesty.'

بهائي برادروں کا خَوف أُنکو تلاش ' the fear of their brethren prevents
اور تَحقِیق سے مانِع هَي   them from seeking and ascertaining
                           the truth.'

But if the object be so closely connected with the verb as to form with it a so-called nominal compound, or if the other words used to define the predicate are considered of greater importance, or are first thought of, the object is placed nearest the verb : as—

وُه رِعِیَت کِي داد رسي مِیں ' he used to apply his mind intently
خُوب دِل لگاتا   to dispensing justice to his subjects.'

همارا عِلْم سب کاموں سے همکو ' our knowledge hinders us from (pro-
مانِع هَي   gress in) all affairs.'

271. If the verb has two objective complements ex-
pressed, one direct and the other indirect (§ 348), the
latter generally precedes the former; but if the latter be
the antecedent of a following relative, or in any way
closely connected with what follows, or any stress be laid
on the direct object, this is placed first: as—

'that thing which is treated of in a   ہیں کہتے اُسے کا عِلْم موضوع '

science is termed (lit. they term)   عِلْم اُس کا حال کا چیز جس

the subject-matter of that science.'   جاوي کِیا بیان میں

' I showed him that bag.'   دِکھلائي تھیلي وہ اُسکو تِھیلي'

272. The simple arrangement of the words may however
be so far departed from that the object may lead off the
sentence, and this not only for the sake of emphasis, as
is generally supposed, but even where no emphasis is
desired: as هَي مارتا موہن کو کَلُّو ' Mohan is beating Kallū.'
This is especially the case if the predicative noun be in the
locative, or if a noun in the dative or other case be used
with one of the verbs هَي, تِیا, etc., to denote possession
(§ 340): as—

' is there any one in the house?'   هَي آدمي کوئي میں گَھر'

'madness has happened to (possessed) Naṣiḥ.'   هُوا سَودا کو ناصِح'

' there is a leopard in Zaid's possession.'   هَي چِیتا ایک پاس کے زَید'

The following are examples of a predicative noun, or
an object being placed first for the sake of emphasis:

' Zaid is a fool.'   زَید هَي اَحْمق'

' where have you taken those books to?'   هَي گیا لے کہاں کو کِتابوں اُن'

' whatever you say, that same (I) will do.'   کُرونگا وہي کہیگا تُو جو'

The relative pronoun however, as objective complement, usually precedes the subject.

Rem. The object may even take the last place in a sentence if that be the most strikingly emphatic, or if it be desired to contrast it (or make it rhyme) with another object in a co-ordinate sentence: *e.g.* ‘ جاهل طلب كرتا هَي مال كو أَور عاقِل كمال كو ’ A fool seeks wealth, and a wise man perfection.’ This construction, however, is generally regarded as irregular and feeble, and should not be imitated.

273. The arrangement of the words in an interrogative sentence is not generally different from that in an affirmative sentence: as گهر مين كَون هَي ‘who is in the house?’ مِيري كِتاب كهاں هَي ‘where is my book?’ يه كيا بات هَي ‘what matter is this?’ The interrogative particle كيا is often placed at the beginning of an interrogative sentence, as كيا توپ دَگَت گئِي ‘what! has the gun fired?’ or simply, ‘has the gun fired?’ But it is more commonly omitted (unless used simply to express *surprise, reproof,* etc.), and then, in the absence of an interrogative, the context alone must decide whether the sentence is interrogative or not. In conversation, the tone of the voice is always a certain indication.

Rem. The poetical arrangement of words is distinguished from that followed in prose by a much greater freedom, and also by the circumstance that it is regulated not only by the sense and emphasis, but often by the necessity of the verse. The freedom is shown in the circumstance, that words which are connected together in meaning, and in prose would stand together, are often separated, and words which in prose have a definite place assigned to them, are transposed to another part of the sentence. The following are examples:

هُوّا جب کُفر ثابِت هَي ' when unbelief (what constitutes unbelief) has

وُه تَمْغائے مُسَلْماني been proved (impressed on the mind, realized), it is a sign of true belief (Saudā).'

شِکیب کِي جب تلک ' as long as the power of endurance existed,

تِهي طَاقت نِباه کا جب as long as the force of restraint lasted

تلک تها یارا (Mūmin Khān).'

274. A *Substantive* or *Adjective in Apposition* (تابِع *the follower*, or *appositive*) follows the noun to which it refers (the مَتْبُوع, *that which is followed*), and is put in the same number and case, the two nouns being treated as a compound phrase, and the governing postposition (if the nouns be in an oblique case) placed after the last alone : as—

لڑکے سب آئے هَیں ' the boys are all come.'

کلُّو تیرا بِھائي باہر کِھڑا هَي ' Kallū, your brother, is standing outside.'

همارِي آقا سِنْدباد نے ' by my (*lit.* our) master Sindbād.'

اُسنے موہن کے بِھائي کلُّو کو مارا ' he beat Mohan's brother, Kallū.'

حکیم بیدْپائے برْهمن کِي نصیحت ' the counsel of the sage Bedpā'e, the Brāhman.'

طائِروں کے بادْشاہ شاہ مُرْغ کے پاس جاکر ' having gone to the bird-king, Shāhmurg.'

275. Similarly if two or more nouns are connected by asyndeton, or by an expressed conjunction, they are regarded as in apposition, and the postposition governing them in an oblique case is placed after the last alone : as—

اُسْکي بُرائي بھلائي میں ' between the evil and the good of it.'

خِیانت اور حورِي کِي بُرائي ' the evil of perfidy and dishonesty.'

رِعایا کے خاص و عام کو ' to (both) high and low of (your) subjects.'

276. If the nouns so connected be in an oblique case *of the plural*, the last alone is commonly (but not invariably) put in the Formative plural, the others taking the form of the Formative singular: as—

چھوٹے بڑوں نے خوشیاں کیں ' by the small and the great rejoicings were made.'

پہاڑوں کے غار اور ویرانوں میں ' in mountain caves and desolate places.'

Rem. Urdū grammarians, it may be observed, recognize six kinds of appositives (توابع) : 1) تاكيد *the strengthening* or *corroboration*, which is of two kinds ; *a*) تاكيدِ معنوي *the corroboration in meaning*, and *b*) تاكيد لفظي *the verbal corroboration*, which consists in the emphatic repetition of the word itself, whether that word be a noun, verb, or particle. Examples of the first are : زيد خود آيا, or زيد آپ آيا, ' Zaid himself came,' لڑکے سب آئے ہیں ' the boys are all come,' کتاب کو بجنسِ آپ کے پاس بھیجتا ہوں ' I will (immediately) send the book itself to you.' The appositive in this case may be any word that strengthens the idea of totality or of self already contained in the متبوع or *noun that is followed*. Examples of the second kind are ' زيد آيا زيد ' Zaid is come, Zaid ;' جو جو باتیں ' whatever words ;' ایک ایک فترہ ' each ;' کیا کیا مصیبتیں ' what various misfortunes ;' مارا مارا زيد نے ' Zaid beat (him), beat (him);' ہاں ہاں میں نے کیا ' Yes ! Yes ! I did (it).'—2) نعت *the description*, or *the qualification*. This may refer to the *matbū´* either directly, in which case it is a simple adjective, or indirectly, in which case it is an *adjective sentence* (a qualificative or relative clause), as وہ کتاب جسکا ' the book, the leaf of which is torn.'—3) بدل *the substitution*, or *permutative*, which is of four kinds ; *a*) بدلِ كل *the substitution of the whole* (for the whole) ; as کلّو تیرا بھائی میری ہاں آيا تھا ' Kallū, your brother, came to my place ;' *b*) بدلِ بعض *the substitution of the part* (for the whole), as یہ کتاب میں نے اُسکا ورق پہاڑ ڈالا ' this

book—I tore a leaf of it ;' c) بَدَلِ اِشْتِمَال *the comprehensive substitution,* as 'يِہ کِتاب اُنْکا جُزْدان اچّھا ھَی' this book, its wrapper is good;' d) بَدَلِ غَلَط *the permutative of error,* as گھرکو مَدْرسہ کو چلْنا چاھِئے 'we ought to go home, (I mean to say), *to* school.' The last three kinds of permutatives are common in colloquial speech, and the second and third in poetry also.—4) عَطْف بیان *the explanatory apposition,* which consists in the connection of a substantive with another which it more closely defines, as سِراجُ الدِّین بھادُر شاہ 'Sirāju'ddīn (alias, or better known as) Bahādur Shāh.'—5) عَطْف بحرْف *apposition by means of a conjunction,* as تابِع مُھْمَل ' Kallū and Mohan.'—6) كلُّو أور موھن the *meaningless appositive,* as 'روٹِّی ووٹِّی bread,' دَانا دُنْكا 'grain.'

277. A *Genitive* may either precede or follow the substantive by which it is governed: as—

اَصْل و نَفْع اُنْكا 'the principal and the profit thereof.'

اخْبار كِي كَیفِیّت 'the character of the newspaper.'

But if emphasis or contrast is desired, the genitive is usually placed before the governing noun; as وُد میری كِتاب ھَی 'that is *my* book.'

278. When the governing noun is preceded by an attributive, the genitive may either follow the governing noun or precede the attributive: as—

ظاھِری عِبارت اُسْكِي 'its apparent wording or tenour.'

موھن كا چھوٹّا بھائِي 'Mohan's younger brother.'

279. The genitive may even be separated from its governing noun by other words, as adverbs, interrogative pronouns, etc., so long as they do not make the construction ambiguous or obscure: as—

مَیْں تیرا کیُونکر اِعْتِبار کَروں ' how can I believe you?'

تیرا کیا نام ہَي ' what is your name?'

تیری اُسْمیں کیا مَرْضِي ہَي ' what is your pleasure respecting it?'

اُسْکِي کیوپْڑِي کا اِس مَیدانْ کے ' (I) would have made of his skull a

درِنْدوں کے پانِي پِینے کا پِیَاله   cup for the wild beasts of this desert

بناتا   to drink water out of.'

280. *Adjectives.*—The usual position for an attributive adjective is immediately before its substantive; as ذَہِین لَڑْکا ' an intelligent lad;' اچّها آدَمِي ' a good man.' But if the adjective in any way *particularizes* the substantive, it usually follows, especially if other descriptive phrases accompany it: as—

چائْوَل اچّها لانا ' bring *good* rice.'

دسْت آویز پکّی لِکْهوالو ' have a sound acknowledgment (of the transfer) written.'

اُس کُوچے میں ایکْ حویلِي ' there is a very large house in that

بڑِي سِي ہَي   lane.'

ایکْ شَي صاف اَور چِکْنِي گُنْبد ' (Lo!) it was (*lit.* is) an object white

کِي طرح گول ہَي   and smooth, round like a cupola.'

ایکْ حبْشِي جوان خُوبْصُورت ' an Abyssinian, young, handsome,

ایکْ پِیبِنْتا طرْحدار سِجے   with an elegant head-dress nicely

ہُوئے باہر نِکل آیا   arranged, came out.'

281. Similarly the demonstrative pronoun, which usually precedes the substantive, may, for the sake of emphasis, follow it: as طبِیب وُه اچّها ہَي جو ' *He* is a good physician, who,' etc. (*lit.* ' *that* physician is good,' etc.)

282. Great emphasis may be given to an adjective by

separating it from its substantive, and placing it at the end of the sentence, so as to let it produce a more independent impression : as—

'there was a *very deep* mountain gorge.' ایک پہاڑکا درہ تھا ـ نِہایت عمِیق

283. *Adverbs.*—An adverb which belongs to an adjective or another adverb almost invariably stands before it: as ایک نِہایت عمِیق درہ ' a very deep gorge.' So also an adverb which belongs to a verb usually stands immediately before it : as اُنسے ہنسِی خُوشِی کھِیلا کُودا کرتی ' (she) used to romp and play with them right merrily.' But it may be placed, for the sake of emphasis, at the beginning of the sentence, or inserted without emphasis between the more prominent words. If however a whole clause is qualified, it is placed at the beginning: *e.g.*

اور جُونکہ پہلے کبھی اُسکا گذر ' and inasmuch as his path had never
وہاں نہُوا تھا lain that way before.'

ناگہاں ایک جزیرہ سرسبز اور ' suddenly a verdant and very beautiful
بہُت خُوبصُورت نظر آیا island came in sight.'

284. The negative particle, like other adverbs, usually precedes the verb; but if the tense be a compound one, it may also stand between the auxiliary and the participle : as—

میں یہ نہ جانتا تھا ' I was not aware of this.'
کوئی سرکاری قانُون کو سمجھتا نہ ' no one used to understand the Govern-
تھا ment regulations,' or *lit.* ' any one
did not understand,' etc.

The negative is never used *adjectively*, but is always an adverb qualifying the verb in a sentence.

285. *Conjunctions,* as connecting and showing the relation between sentences, naturally precede the members they serve to introduce : as—

مگر اُس میں ظُهُور کِی قابلِیَّت تبِّي ' but still the capacity of manifesting (itself) existed in it.'

لیکِن بعض عُقلا کِي یِه بِي رائے هي ' but this also is the opinion of certain sages.'

III. CONCORD OF THE SUBJECT AND PREDICATE.

286. The verb of the predicate agrees with the subject in number, person, and gender, unless it be of the form in which personal terminations are found, viz. : the Imperative, the Aorist, and the fragmentary verb هَي, هُوں, etc.; these admit of no change of form to indicate *gender*: *e.g.* میرا باپ جائیگا ' my father will go;' لڑکِي جائیگِي ' the girl will go;' هم پڑهِینگے ' we (masc.) will read;' هم پڑهِینگِي ' we (fem.) will read;' مَیں هُوں ' it is I' (masc. or fem.); هم هَیں ' It is we ' (masc. or fem.).

Rem. a. Not only are the personal pronouns as subjects often omitted, but a substantive as subject is also occasionally understood : *e.g.* بہایت فراغت سے گُذرنے لگِي ' life passed in great comfort,' where زِندگِي or some similar word is understood.

Rem. b. When a superior addresses an inferior, he frequently speaks of himself in the first person plural : *e.g.* هم هَیں ' it is I;' هم آئینگے ' I will come.' Similarly another is commonly addressed in the second person plural, as in English ; *e.g.* تُم کَون هو ' who are you ?'

287. The predicative participle or adjective (if this admit of a feminine being formed from it) is regulated by the subject in gender, number and case; and similarly

every adjective (or genitive), whenever possible, agrees
with the substantive with which it is connected : as—

شادزادہ روش پر کہڑا ہوا ' the prince stood (became stationary)
on the walk.'

سب مکھیاں اُسکی اِطاعت ' all the bees yield him obedience.'
کرتی ہیں

یے مُصیبتیں قِسمت میں لکھی ' these misfortunes were written in (my)
تھیں   destiny.'

وہ لِباس بھی میلا کُجھیلا ہو جاتا ' that dress too used to become dirty
and tattered.'

جان ہر حال میں پیاری ہوتی ' life is dear to one under all circum-
ہی   stances.'

جب خواہش اُسکی پُوری ہوئی ' when his desire was (became) satisfied.'

تم دہلی کے رہنے والے ہو ' you are (= thou art) an inhabitant of
Dehli.'

سب آدمی ایک سے نہیں ہوتے ' all men are not alike.'

Rem. a. When the subject is a noun (pronoun) which has the same
form for the singular and plural (as in the last of the above examples),
the predicate is a guide to the number of the subject.

Rem. b. Perfect concord in number of the feminine participles in the
above examples would require the forms لکھیں, کرتیں, but such forms
are now obsolete.   (§ 169, *Rem.*)

288. A plural predicate is often connected with a
personal subject in the singular, as a mark of respect or
politeness : as—

مہاراج سُنکر بہت خُوش ہوئے ' His Majesty was (became) much
pleased on hearing (it).'

حُضور بجا فرماتے ہیں ' your Honour's observation is to the
point' (*lit.* ' your Honour observes justly').

Rem. The third person plural is sometimes used without a defined subject to denote a common saying, or the general use of a term, or a general opinion: as ہیں کہتے 'they say or call.' But the noun of Agency of the same verbs may be employed as subject: *e.g.* والے کہنے ہیں کہتے 'the tellers relate.'

289. Some Arabic plurals (*broken* and *regular*), as احوال 'circumstances,' اسباب 'property,' 'articles,' تحقیقات 'in-vestigation,' واردات 'a casualty,' and perhaps a few more, are commonly regarded as singular collectives, and con-nected with a singular predicate;[1] others, as اولیا 'saints,' اکابر 'great men,' مشائخ 'elders,' and one or two more, are used both in the singular and plural; in the use of these

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[1] Misled by the repeated use in the *Bāg o bahār* of certain Arabic broken plurals with singular verbs, the European grammarians appear to think that all, or nearly all such plurals may be constructed with a singular predicate, or have a singular adjective connected with them. But so far is this from being the case that very few (perhaps not more than six or eight) of these plurals are used as singular collective nouns. In the *Bāg o bahār* we find تخت طاؤس مین جواہر جڑاوایا ـ جواہر خریدہ ـ جواہر جڑاوایا گیا and other instances of broken plurals treated as singular collectives which scholars of the present day by no means approve. The following remarks on the above con-structions by a scholar of distinction, M. Shaikh 'Abdullāh of Cawnpore, will show what opinion native scholars hold respecting them: جونکہ جواہر جمع ہی جڑاوایا فعل مفرد لانا لنا صحیح نہیں ہی ـ صحیح جڑوائے ہی ـ مگر بعضے الفاظ جمع کو اردو میں مفرد بھی مستعمل کرتے ہیں ـ جیسے لفظ اولیا اور مشائخ ـ شاید نواح دہلی میں جواہر کو بھی مفرد بولتے ہوں ـ مگر اس طرف مفرد مستعمل نہیں ہوتا ـ نہ کسی دہلی والے سے سنا نہ کسی کے کلام میں دیکھا ـ میر حسن کی مثنوی میں ایک جگہ جواہر جڑا آیا ہی *

Did space permit, we could here add the opinions of distinguished Dehli scholars also. It is to be hoped, however, that the above will suffice to show that the *Bāg o bahār* cannot be safely taken as a perfect representative of the Urdū of the present day.

plural forms the student must be guided by the practice of
the best modern writers. Examples are :

جِتْنا اسْباب أُس مكان مِيں تھا ' as much property as there was in the
house.'   •

مِيرا يِهِ احْوال هَي ' this is my case' (these are my circumstances).

مَيں رئيس أور اكابِر اِس شَهْر 'I am a chief and a great personage

كا هُوں   of this city.'

تَحْتِيقات هو رهِي هَي 'investigation is taking place.'

ايكْ وارِدات هُوئِي هَي ' a casualty has occurred.'

Rem. اسْباب is also constructed as a plural, especially when it
signifies *causes* or *means* : *e.g.* اِس ترقِّي كِ اسْباب كيا هَيں ' what are
the causes of this progress ''

290. If two or more subjects of different persons have a
common predicate, the subjects are arranged in the order
of the persons, beginning with the first, and the predicate
is put in the *first person plural* if one of the subjects is of
this person, and in the *second person plural* if the subjects
are of the second and third persons : *e.g.*

هم تُم دَوڑيں ' let me and you run' (*lit.* us and you).

مَيں أور وُہ دُوسرا مِيرا ساتِهِي 'I and the other (man) my companion

وہاں سے بهاگے   fled thence.'

تُم أور موهن مِلَكر أُسكو مارو 'you and Mohan together (*lit.* having
united) beat him.'

291. Two or more connected subjects of the third
person (singular or plural), *when they denote living beings*,
usually take the predicate (verb, participle, adjective) in
the plural, and the predicate agrees with them in gender,

if they are all of the same gender; but if they are of different genders, the masculine is preferred: *e.g.*

موہن أور كلّو ميرى ہاں آئے ' Mohan and Kallū came to my place.'

امِيرَن أور نصِيبَن مَدْرسہ كو ' Amīran and Naṣīban were going to
جاتى تہيں   school.'

أُسكے ما باپ مَرگئے ہَيں ' his mother and father are dead.'

ايك بُوڑها أور أُسكي بُڑهيا وہاں ' an old man and his old woman arrived
پہُنْچے   there.'

كهجُور كے درخْتوں ميں بھي نرو ' male and female are found in date-
مادہ دوتے ہَيں   trees also.'

Rem. If دونوں , سب , كچھ , كوئي, or any similar word is in apposi-
tion to the subjects, the verb of course agrees with it as its proper
subject: as زن و فرْزند كوئي ساتھ نہ جائيگا ' wife and children, no one
will accompany (him).'

292. But if the connected subjects denote *things* or
ideas (or partly living beings and partly things), the
following cases arise:

1) If the subjects are all singular and of the same
gender, the predicate agrees with them in gender, and may
be put in the singular or plural, but the singular is pre-
ferred: as

أُس سے بُزدِلي أور كم ہِمّتي أور ' from it spring cowardliness, mean-
بے غَيرتي وَغَيره پَيدا ہوتي   spiritedness, and spiritlessness,' etc.
ہَي or ہوتي ہَيں

خُود غرضِي أور طَمع غالِب ' selfishness and covetousness pre-
ہوتي ہَي   dominate.'

رُعْب أور وقار جاتا رہْتا ہَي ' respect and dignity vanish.'

The predicate must however be put in the plural if one or more of the subjects is in the plural: as—

هوش و حواس بجا نہ تھے '(his) senses were not in proper order.'

2) If the subjects are of different genders, the predicate (verb, participle, adjective) usually agrees with the last in gender and number,[1] but it may agree with the masculine even when it is not the nearest subject: *e.g.*

چاروں طرف امّن اور آسُودگی 'tranquillity and ease were visible on

نظر آني تھي all sides.'

اُسکونا خُوشي اور رنج ہوتا ھي 'displeasure and vexation possess him.'

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[1] These rules, as also many others laid down in these pages, will be found to differ materially from those of Forbes and other grammarians, who base their rules on the language of the *Bāg o bahār* and other such antiquated works alone, quite ignoring the literature of the present period; as though Urdū had in no way changed or improved since the time of Dr. Gilchrist. Of this we shall have more to say elsewhere. We may here content ourselves with subjoining, in corroboration of what is stated above, the opinion of two distinguished scholars, the one an inhabitant of Dehlī, the other of Lakhnau:

اگر معطُوف علیہ مُذکّر ہو اور معطُوف مُؤنّث تو فعْل میں علامت مُؤنّث کی لاحق کرینگے ۔ اور اگر معطُوف علیہ مُؤنّث اور معطُوف مُذکّر ہو تو فعْل میں علامت مُذکّر کی لاحق کرینگے (M. Imām Bakhsh, *Urdū Gram.* p. 118.)

جہاں ایک فعْل کے کئی فاعِل بعْضے مُذکّر بعْضے مُؤنّث ہوں فعْل کے مُذکّر اور مُؤنّث لانے میں مُتکلّم مُخْتار ہي ۔ لیکن أوْلٰي و فصیح یہ کہ کلمہ مُتّصل فعْل کا اِنتبار کیا جائے (M. Shaikh ʿAbdullāh, Arabic Prof., Cawnpore Zila' School.)

Discussing the following sentence from the *Bāg o bahār* شاد حضرت جب جہاں نے قلعہ مُبارک اور جامِع مسجد اور شہر بنیاد تعْمیر کرایا ۔ the last-mentioned scholar remarks عمارتِ مذْکور میں کرائي فعْل مُؤنّث لانا أوْلٰي کرائي, *the* و فصیح ھي *on the above-cited passage it is better and more chaste to use feminine verb.*

جابجا مُسافِر خانے أورعمارتیں ' houses for travellers and lofty build-
عالِي بني هُوئي هَیں   ings are found constructed here and
    there.'

زُهْد و قناعت أس میں اِتْنی ' abstinence and content are found in it
(هي)   to this degree.' ‹

نَ معلوم کِ باپ أور نَوکر أور ' I have no knowledge as to where
أسْباب کہاں گیا   father, servants, and property are gone.'

کپْرِي باسن أور کتابیں بہْت ' the clothes, plates, and books are
اچِّھی ھیں   very good.'

جِسکي اِسْنی تعْریفـ أورِاشْتیاق ' respecting whom he spoke in so much
ظاہر کیا   praise, and evinced such longing.'

بہْت سے لکْڑیاں أور کانٹے ' many sticks and thorns were collected
حمع '   (by me),' or ' I collected a large
    quantity of sticks and thorns.'

Rem. The last subject, though singular by form, may be plural in idea, in which case the predicate will be put in the plural; as عَمَل و ہوش جانے رھے ' understanding and senses vanished.' And if one idea is expressed in several words, all of the same gender except the last, the predicate may agree in gender with the first subjects, and not with the last; as بعضے جانْوروں میں اِحتیاط أور اتّکل أور ہوشیاري أور سیانْپں أیسی پائي جاتِي ھَی ' such foresight, judgment, sense, and knowledge is found in some animals.' If one of the words سب, کچھ, etc., is in apposition to the subjects, the predicate will agree with it in gender and number; as پوسْت و أسْتخْواں سب بِکیر جائِنگے ' skin and bones, all will be scattered ;' مُطْلق طاقت أور ہوش کچھ باقِي نَ تھا ' absolutely no strength and consciousness, none whatever remained.'

293. If the predicate consists of هونا ' to become,' ' to prove to be,' or one of the verbs mentioned in § 262, and a substantive, the verb is usually regulated in number and

gender by this substantive if it immediately precedes the
verb, and is defined by a genitive or an adjective: as—

یہ تاج و خلّعت اور دُرّو جواہر ' this crown and robe and (these) pearls

ہزار سوداگر کي پُوْ جي ہو   and jewels might make up the

سکتي کَي   capital stock of a thousand merchants.'

اِدھر کي اُدھر باتس مِلاني اور ' putting together words (concocting

فریب دینا اُسکي عادت   stories) from this side and that,

ہو جاتي کَي   and deceiving, becomes his habit.'

294. A declinable adjective which is connected as an
attribute with two or more substantives of different genders
usually agrees with the masculine if the substantives
denote living beings; but if they denote things or ideas,
it generally agrees with the nearest: as—

أيسي آفتس اور خطْرناک مقام ' such calamities and fearful places.'

اِننِي تعْرِیف اور اِشْتیاق ' so much praise and longing.'

295. An impersonal proposition, by which the existence
of an action or relation is asserted, without being referred,
as predicate, to any noun for its subject, is formed 1) by
the verb چاھیِے 'it is proper or necessary;' 2) by the
verbs ہي and تِها with one of the adjectives لازِم 'necessary,'
واجب 'right,' 'necessary,' etc., مُناسب 'proper,' followed
in each case by a subordinate proposition to which the
assertion refers: as—

حاضمِے کَ أن سے أيسا برْتاؤ کرِي 'it is necessary that he so deal with them.'

مناسِب ہي کَ اِس پر عمل کرِي 'it is right that he act on this.'

CHAPTER VII.

THE ARTICLE; THE RELATIONS OF SUBSTANTIVES IN A
SENTENCE, AND THE CASES.

a) ON THE ABSENCE OF THE ARTICLE IN URDŪ.

296. Urdū, like Sanskrit and the modern Āryan languages, possesses no definite article: thus گَھر may be translated by either 'house,' or 'a house,' or 'the house,' according to the context.

297. Some nouns however are in their very nature definite, *e.g.* آفْتاب 'the sun,' پُورِب 'the East,' etc., and all proper names. Others are rendered definite—

1) by standing in apposition to a proper name; as کراچی بَندَر 'the seaport of Karāchī;' حَکیم بیدْپائے 'the sage, Bedpāe.'

2) by standing in the relation of governing noun to a proper noun in the genitive, when this is *explicatory* (اِضافَتِ بیانِیَّہ) : as زیرْباد کا دیس 'the country of Zerbād;' یُونان کا بادْشاہ 'the king of Greece.'

3) by being connected with the demonstrative pronouns, which, in many instances, may be properly rendered by the English definite article: as وہ کِتاب جِسْکا ورق پِیٹا ہُوا ہَے 'that, or the book, a leaf of which is torn.'

Rem. According to the native grammarians not only are all proper names, personal, demonstrative, and relative pronouns, definite or

determined (مَعْرِف), but a noun which governs any of these in the genitive is also definite; thus موہن کا لڑکا signifies properly 'the child of Mohan,' and not 'a child of Mohan's.'

298. If it be desired to point out a noun as *indefinite*, the numeral adjective ایک 'one, a, an' (called حَرْفِ تَنْکِیر 'the indefinite particle') or the indefinite pronoun کوئی 'some one,' 'a certain one,' is employed for the purpose, with this distinction, however, that the former more commonly particularizes the substantive, implying that only one person or thing is understood, whereas the latter implies that some one out of many, or something not described, is intended : *e.g.*

عِلْم ایک اچّھی چِیز ہَی ' knowledge is a good thing.'

ایک بادْشاہ نے کِسی زاہِد کو 'a king gave a costly robe to a certain قِیمتی خِلْعت دِی devotee.'

کِسی تالاب کے کِناری ایک بَط 'a duck used to remain by the margin رَہْتی تھی of some tank.'

299. If some indefinite portion or quantity of a thing is implied, the word کُچِھ is placed before the noun in the singular or plural; as بازار سے کُچِھ جُوزا لے آنا 'bring some chickens from the market' (see § 399).

b) THE RELATION OF SUBSTANTIVES IN A SENTENCE.

300. The relation in which a noun (substantive, adjective, participle, pronoun) stands to the other parts of a sentence, is denoted by its case, or by a postposition with its noun.

301. Nouns which stand in the same relation, stand also in the same case : *e.g.*

1) The *appositive* (*tābi‘*) and its *matbū‘*; as همّاري آقا
'by our master Sindbād,' ایکْ سیرتیل 'a *ser* of oil;'
ایکْ گز کپّرا 'a *bíghā* of land;' ایکْ بیگها زمین 'a yard of cloth;'
لاکهه گهوڑي 'ten thousand horses.'

Rem. Nouns denoting *measure* or *quantity* are coordinate with the noun denoting the thing of which they form a part. Native grammarians, however, do not regard the two nouns as in *apposition*, but call the second of the two nouns *the specification* (تمیز) of the first. When a noun is preceded by a numeral adjective (عدد), it is termed معدُود or *numbered*. It is wrong to say of such nouns that "they are put in the nominative," for the two nouns may be in any case: *e.g.* دو سیرگهیي سے کیا ہوگا ' what can be done with two *sers* of *ghī*?'

2) Words which are connected by conjunctions, enumeration, and antithesis; as جاہل طلب کرتا ہے مال کو اور عاقل کمال کو 'the fool seeks wealth, and the wise man perfection.'

3) The word with which a question is put, and that which conveys the answer; as اِس کو کس نے مارا 'by whom was he beaten?' ('who beat him?'), مَیں نے (مارا) 'by me;' یہ کِسّکا گهرہي موہن کا 'whose house is this?' 'Mohan's;' کس کے لیئے بناتے ہو فلانے 'for whom are you making (it)?' صاحِب کے لیئے 'for such-and-such a gentleman.'

I. THE NOMINATIVE CASE.

302. The Nominative is used to denote the subject of which a verb is predicated; مَیں لڑکوں کو پڑهاتا ہوں 'I teach boys,' or 'I am teaching the boys.'

303. The Nominative is also used as the predicative noun, 1) with verbs signifying *to be* or *become, to prove, issue, turn out*; as ہَي, ہونا, ہوجانا, ہو سکّنا, نِکلنا, etc.; 2) with verbs denoting a *state* or *mode of existence*, as رہّنا ' to

remain,' نہبرّنا ' to stand or last,' etc.; 3) with passive verbs
of *naming, calling, making, esteeming,* etc. (*cf.* §§ 262 and
351).

304. The Nominative is often employed absolutely to
avoid the use of two or more consecutive nouns in an
oblique case, and the case in which these nouns would
stand is then taken by a following pronoun or pronominal
adjective. This construction is also commonly employed
when attention is called to the subject (with which the
following pronoun is put in apposition), or when a relative
explanatory sentence is inserted between the nominative
and the verb: *e.g.*

ـ کِسی کے کپڑی میں عَیب نِکالْنا ـ	' to pick holes in any one's dress, or to
یا کِسی کی بد اِعْتِمادی کا ذِکر	speak of the untrustworthiness of any
کرْنا اور عَلیٰ ھٰذَا الْقِیَاس ـ	one, and so forth—all is compre-
سب غیبت میں داخِل ھَی	hended in the word Slander.'

' گَنْوار کا ایک لڑکا جو کھیت کی	' a villager's son, who was moving
نِگْہْبانی کے لِیۓ وہاں پِھرْتا تھا۔	about there to watch the field—as
نظر اُسْکی جوں کبوتر پر پڑِی	soon as his eye fell on the pigeon.'

ملِک صادِق ـ جو بادْشاہ جنّوں	' Malik Sâdik, who is the king of the
کا ھَی ـ تمھاری باپ نے اُسْکے	Jinn—your father had formed a
ساتھ دوسْتی پَیدا کی تھی	friendship with him.'

اور بعْض باتیں عربی اور فارْسی	' and certain matters pertaining to the
کی ـ جنْکا جانْنا نَو آموزوں کو	Arabic and Persian, the knowing of
ضرورِی اور مُوجِب ہوشْیارِی	which was essential, and a means of
کا تھا ـ وُہ بھی درْج کی	enlightenment to young scholars—
گَئِیں	they also have been introduced.'

305. The Formative plural of nouns denoting *periods of time*, when used *collectively* and *indefinitely*, is used in place of the nominative: *e.g.* بَرْسوں گُذرگَئے ‘years passed away.’

II. THE AGENT.

306. When the verb of a sentence is transitive, such that its perfect participle has a *passive* character, and the tense employed is one which is formed with this participle (the Indefinite Past, the Present Perfect, the Past Perfect, the Past Potential, and one of the forms of the Past Conditional), the structure of the sentence (owing to the nature of the participle) takes a *passive* form, the near or direct object (the Accusative) is made the *subject* of the verb, and the agent of the act is put in the *Agent case*: *e.g.*

مہاراج نے میرا حال پُوچِھا ‘His Majesty asked after my condition’
(*lit.* ‘by the king my condition was asked ’).

أنہوں نے مُجَکو اچّھِي صلاح بتلائِي ‘they gave me good advice’ (*lit.* ‘by them to me good advice was given ’).

مَیں نے تِجارت کِي اجْناس خرِیدِي تِھیں ‘I had purchased articles of merchandise’
(*lit.* ‘articles of merchandise had been purchased by me’),

307. A sentence as object (or subject) of a verb is treated as a singular masculine noun; hence—

مَیں نے عہْد کِیا تِھا کِ پِھرکبِھِي سفرکا نام نہ لُونْگا ‘I had vowed that never again would I breathe the word Travel’ (*lit.* ‘that I will never again take the name of Travel, had been vowed by me’).

308. But if, for any reason, the object is constructed with کو, or in other words takes the Dative form, the

concord between it and the verb is broken, and the construction becomes impersonal, the subject, in the form of the pronoun of the *third person singular masculine*, being implied in the verb: *e.g.*

اُنہوں نے سانپ کے سرکو کُچلا 'they crushed the snake's head' (*lit.* 'as to the snake's head, it was crushed by them').

ہم نے اُسکی درخواست کو قبول کیا ہَے 'I have accepted his petition' (*lit.* 'as regards his petition, it has been accepted by us').

مردوں کو خُدا نے کمانے کے لیۓ بنایا ہَی 'God has made men for the purpose of earning (their livelihood),' or *lit.* 'with reference to men, by God, for the purpose of earning, it has been made,' *i.e.* the act of creating by God, in reference to men, has been with a view to (their) earning.

309. One or two transitive verbs, as بولنا 'to speak,' بھولنا 'to forget,'[1] the perfect participles of which are regarded as lacking a passive character, are not constructed according to the above rules; as (مَیں نے بولا not) مَیں بولا 'I spoke.'

310. Compound verbs, such as لے آنا (and its contraction لانا) 'to come with, to bring,' لے جانا 'to go away with, to take away,' کھا جانا 'to eat up,' etc., the first member of which (as also the whole verb[2]) is transitive, and the

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[1] To these the people of Lakhnau and of Southern India add the verb سمجھنا 'to understand,' 'to think;' whereas Dehli authors rarely treat this as a neuter verb. In the *Khirad Afroz* this verb, as also سوچنا, is repeatedly treated as neuter, but *sochnā*, like *bhūlnā*, is sometimes a *transitive* and sometimes an *intransitive* verb. Other verbs, which are added to the above exceptions by some European grammarians —as ڈرنا 'to fear' (to be afraid), چوکنا 'to fail, to fall short' (of), لڑنا 'to fight' (with), لگنا 'to be in contact' (with), 'to take' (to)—are *essentially intransitive*, and hence cannot possibly take the passive construction.

[2] Forbes's rule—which Messrs. Williams and Dowson repeat—is : When the last member of a compound verb is neuter, the whole verb is neuter, and when it is transitive, the whole verb is transitive. This rule, we may observe, is not based on

second member intransitive, must necessarily be treated as neuter verbs, *i.e.* constructed *actively*, since a *passive* participle cannot be formed from the latter part of the compound, which alone is conjugated : *e.g.* کُتّا سب روٹی کھا گیا. ' a (or the) dog has eaten up all the bread.'

Rem. In two or more co-ordinate sentences with a common subject, the last of which takes the passive construction with the Agent case, and the other (or others) the active with the Nominative, or *vice versâ*, the Agent or the Nominative (as the case may be) of the last sentence is generally not expressed : *e.g.*

وُہ گَھوڑے پر سوار ہُوا اور جنگل ' he mounted the horse and took the
کی راہ لِی (أس نے)   road to the jungle.'

ایک خادِم نے میرا ہاتہ پکڑا ' a servant seized my hand, and began
اور (وُہ) مجھ سے کہنے لگا   to say to me.'

This construction serves to show that (as we have already remarked), according to the conception of those who now speak Urdū, the Agent case is simply a modified form of the Nominative, from which it is distinguished by the sign نے, and by its exclusive use with the tenses formed from the perfect participle of transitive verbs. When a Hindūstānī says, for instance, میں نے روٹی کھائی, he means not ' bread was eaten by me,' as the construction implies, but ' I ate bread.'

III. THE GENITIVE.

311. The Genitive of a word denotes that another stands with it in the relation of connection, and is in this

the opinion of native scholars, nor on the practice of standard authors; for the former hold it as absurd to call کھانا *active* and کھا جانا *neuter* as it would be to term *to eat* active, and *to eat up* neuter; and the latter invariably construct the Frequentative and Desiderative compounds actively with the *Nominative*: *e.g.* میں تمام دِن اور
تمام رات پانی میں ہاتہ پاؤں مارا کِیا ' I kept striking (out) my hands and legs in the water all day and all night.' (*Cf.* § 211, and *note* thereon.)

way defined by it. The genitive serves chiefly to show the relation of the substantive so used to some other substantive (or word used substantively), so that both substantives together express one idea; it is however also connected with some adjectives.

312. The Genitive in Hindūstānī, it should be borne in mind, is, as regards its origin, an *Adjective* (§ 43), and therefore, like other Hindī adjectives terminating in *ā*, it inflects for gender and number so as to agree with the noun it defines.

313. The Genitive may either precede or follow the word by which it is governed (§ 277 *et seq.*).

314. The Genitive after *substantives* is used, generally, to denote dependence of any one substantive upon another: as—

دوستي كا بهانا ' the pretence of friendship.'

صحرا كي راد ' the road of, *i.e.* to the desert.'

آدميوں كا ايك جهاز ' a ship of, *i.e.* laden with men.'

Hence the Genitive depends upon لئے, واسطے, خاطر, etc. signifying *for the sake* (of), *on account* (of), and on other postpositions, which are nouns in the Ablative and Locative: as باپ كے لئے ' for the sake of, or for (my) father,' ميري واسطے ' for me,' ' on my account.' (See § 238 *et seq.*)

Rem. The locative of the Reciprocal Pronoun آپس as governing noun is frequently omitted: *e.g.*

ميري تيرى دُشْمنئ ذاتي هَي ' a natural antagonism exists between me and thee.'

ايك كچهوي اور بچهو كے دوستي تهي ' a friendship existed between a tortoise and a scorpion.'

'کِ میري تیري وُهِي یتا هووي' 'so that that same may be a sign between me and thee.'

315. *Genitive of Relation.*—The Genitive is used to denote relationship: as موهن کا بیٹا ' Mohan's son,' لڑکوں کا باپ 'the father of the children.'

316. *Possessive Genitive.*—The Genitive denotes a thing possessed by a possessor, and the possessor of a thing possessed: as گھر کا مالِك ' the owner of a house,' موهن کِي کِتاب 'Mohan's book.'

317. Instead of being joined immediately to the governing substantive, a Possessive Genitive may be connected with it by means of one of the verbs هونا, تیا, دَی, etc.: *e.g.*

یہ کِتاب موهن کِي هَي ' this book is Mohan's.'

میرا أس وقْت عجب حال تیا ' mine was a strange predicament at that time.'

318. The Genitive of possession in connection with a following verb (هونا, تیا, هَي, etc.) often stands without a governing word: *e.g.*

ایكْ گدها جِسْكے دُم نہ تھي ' an ass which had no tail' (*lit.* 'of which there was no tail').

گدھے کے دل أور کان نہ تیا ' the ass had no heart and ears.'

أنْكے لڑكا نہ تیا ' they had no child (their's was no child).'

أنْكے سخْت چوٹ لگِي هَي ' he has received (become possessed of) a severe injury.'

پِیادہ کئِي قدم نہ گیا تھا کِ ایكْ گھوڑی نے أسْكے لات ماري ' the foot-traveller had not gone many steps when a horse kicked him.'

Rem. In sentences like the first three of the above, it is probable that a postposition, such as پاس or هاں (vulg. یہاں), is understood.

But in the last two the native grammarians, and all native scholars, will not allow that any word is understood; but maintain that the construction is that of the Persian, کے taking the place of the preposition بہ ; *e.g.* اُسکے=بدُو (for بہ اُو). This is intelligible if the construction occurs in Urdū alone. But we are not sure that it does not occur in Hindī also; and if this be the case, it would seem more probable that کے is here an independent postposition, derived (like کو) from the Sanskrit *krite.*

319. *Subjective Genitive.*—The Subjective Genitive indicates the *subject* of the action expressed in the word on which it depends: as

موہن کا بھاگت جانا ' Mohan's running away.'

ہِنْدْباد نے جو سِنْدْباد کي محبّت ' when Hindbād perceived *Sindbād's*
دیکھي *regard* (for him).'

طبیعت کے ساتھ صناعت کا ' *art's producing* a resemblance to
تشبُّہ پیدا کرنا nature.'

320. *Objective Genitive.*—The Objective Genitive denotes the *object* of the action, feeling, or notion, expressed in the word on which it depends: as

دُنیا کي ہوَس ' lust of the world.'
خُدا کا شُکْر ' the thanksgiving of, *i.e.* to God.'
خُدا کا خَوف ' the fear of God.'
اوروں کي تکلیف ' the sorrow of others.'
أنکو اِس بات کي محبّت ہَي ' they have *an affection for* this thing.'
میرا دیکھنا منحوس جانتے ہیں ' they consider *the seeing of me* unlucky.'

Rem. The Objective Genitive is of common occurrence with the so-called nominal verbs, *i.e.* when a substantive in the accusative is added to such verbs رکھنا, کرنا, etc., to complete the notion of the verb:

مَیں جو نَیل کے ماْرنے کی کوشش کَرتا ہوں .e.g. ' the effort which I am
making to kill the ox;' کہ ایک پتھر کی اِتنی تَعریف کریں ' that he
should make so much praising of (should praise so much) a stone.'

321. *Partitive Genitive.*—The Genitive is used with
substantives and words used substantively to indicate the
whole of which a part is taken: *e.g.*

آغاز قِصّے کا ' the beginning of the story.'

پہاڑ کی چوٹی ' the top of the mountain.'

ہیری کا ٹکڑا ' a piece of diamond.'

کھیت کا آدھا ' a half of the field.'

Rem. But if the part taken is a definite *weight, measure, or quantity,*
the noun denoting the whole is put in apposition: as نیم سیر دودھ
ایک بگھا زمین ' a yard of cloth;' ایک گز کپڑا ' a yard of cloth;' ایک بکھا زمین
' a *bīghā* of land;' ایک بوند پانی ' a drop of water' (*cf. Rem.* § 301, 1).

322. With the Partitive Genitive also are construed
nouns expressing the superlative. The Genitive in this
case designates the whole out of which some one or some-
thing is brought conspicuously forward as its most promi-
nent part: *e.g.*

سب طالِبعِلْموں کا اچّھا ' the best of all the students.'

حَلْقے کی صَدر ' the chief seat of the assembly.'

اُنمیں کا چھوٹے سے چھوٹا ' the least of them.'

اَعلیٰ دَرْجے کے لوگ ' people of the highest rank.'

عِلْم کا اَعلیٰ مَرْتبہ ' the highest stage of knowledge.'

Rem. If it is desired to indicate that an object is the greatest or
most distinguished of its kind, the substantive is often repeated in the
form of the definite genitive plural. This construction occurs chiefly
in Persian and Arabic phrases: *e.g.* خُداوَنْد خُدائیگاں ' the lord of

lords,' *i.e.* 'the supreme lord;' اميرُ الامرا ' the Amīr of Amīrs, the chief Amīr.'

323. *Explicative Genitive.*—The Explicative Genitive, or the Genitive of Definition, is closely connected in signification with the Partitive Genitive. It is used to indicate—

1) *the whole as including all the parts*, the plural كے being employed when the whole conveys *plurality of idea*, or when it is composed of several individual things or persons (masculine): as كيمت كا كيمت ' the whole field ;' سب كا سب ' سب كے سب ' the whole' (of a thing); ' all' (without exception, of a number of objects); جُوتِه كا جُوتِه ; 'a lie' (altogether); (*sc.* دُم) تِيرِهِي كي تِبرِهِي ' altogether crooked, as it was before.'

2) *the relation between the material and the form*; as سونے 'a كاتِه كا صَندُوق ' a watch of gold' (a gold watch); كي كِري ' a box of wood;' فُولاد كا قُفْل ' a lock of steel.'

In this case the Genitive has quite the force of an adjective.

3) the relation between the *species* and the *genus*, and the definition or explanation of a *general* or *universal* by a *special* or *particular* : as—

كجُور كا درخْت ' a date-tree (a tree of the date kind).'

صَندل كي لكْرِي ' sandal wood (wood of the sandal kind).'

زِيرْباد كا دِيس ' the country of Zerbād.'

كلمہ مع كا ' the word (of) *ma'*.'

يِہ لفظ كُفْر كا ' this word *kufr*.'

سفر كا نام نہ لُونْگا ' I will not breathe the word (of) Travel.'

In the three last examples we should rather have expected a substantive in apposition.

324. *Genitive of Kind.*—The Genitive is also put with words which denote a number, measure, or quantity, to indicate the *kind*, and the thing measured or counted: as—

خانہموں کا ایک گُروہ ' a body of servants.'

آدمِیوں کا ایک جہاز ' a ship-load of men.'

تِین دِن کا عرْصہ ' a space of three days.'

325. *Genitive of Quality.*—The Genitive, generally with an adjective (numeral, genitive), is used to indicate a quality of, or to describe, the noun on which it is dependent: as—

بڑی تعجُّب کی بات ' a matter of great wonder.'

چِھوٹے سِرکا آدمِی ' a small-headed man.'

اِس صُورت و قد کا آدمِی ' a man of this form and stature.'

دس برس کا لڑکا ' a boy of ten years.'

بِیس بِیگھے کا کھیِت ' a field of twenty *bíghas.*'

چار کوس کا فاصِلہ ' a distance (intervening space) of four *kos.*'

پانْچ سیِرکا وزن ' two seers of, *i.e.* in weight.'

326. *Genitive of Value.*—The Genitive is also used (generally with an adjective of quantity) to indicate the *value* of a thing, and its *price*, if some word signifying *price* is expressed: *e.g.*

یِہ کِتْنے کا مال ہوگا ' what may be the value of this property?'

اِسْکِی بڑی قدر کرْتا ہَے ' he sets a high value on this.'

أُس نے دس رُوپَے کا کپْڑا خرِیدا ' he purchased cloth to the value of ten rupees.'

اِس صنْدُوق کی کیا قیمت ہَے ' what is the price of this box?'

Rem. With verbs signifying *to buy* or *sell*, the price of a thing is usually expressed by the Dative, or the Locative; as وُد گَیوڑا کِتْنے کو لِیا 'for how much did (you) buy that horse?' یہ کِتاب کِتْنے مِیں پڑی 'how much did this book cost?' (*cf.* §§ 334, and 355, 7.)

327. The Genitive is also used to distinguish a thing to which something belongs as its *contents, appurtenance,* etc.: *e.g.*

پانی کی صُراحی 'a gugglet of (*i.e.* containing) water.'

دریا کا پانی 'water of (*i.e.* contained in) the river.'

تِین دِن کی خُوراک 'provision for three days.'

328. *Genitive after Adjectives.*—Many adjectives are commonly construed with the genitive. They are chiefly Persian and Arabic active participles, or nouns of agency, and Arabic passive participles, signifying *desirous, seeking, coveting, envying, necessitous, beloved, producing, causing, requiring* or *exacting, following, obeying* or *subject to, helping, opposing, hindering, fitness, capacity, similitude, guilt,* etc. Some Hindī adjectives also, and nearly all Hindī nouns of agency, are used with a genitive: *e.g.*

اپنے اَبْنائے جِنْس کی بِہْتری کا دِل سے خواہاں ہو 'be desirous from your heart of the well-being of your fellow-creatures.'

روزِی کا طالِب 'a seeker after subsistence.'

جو آدْمِي مال کے حارِص ہَیں 'those men who are covetous of wealth.'

اُنْکے خُون کا پِیاسا 'thirsting for (eagerly desirous of) his blood.'

مَیں مال کا بُھوکھا نہِیں 'I am not hungering for wealth.'

اُنْکے حاسِد ہوجاتے ہَیں 'they become envious of them.'

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وُہ عِبْرت کے مُحْتاج ہَیں ' they (stand in) need (of) warning.'

تاکِ اپْنے خُداوَنْد کا پیارا ہو ' in order that you may be beloved
of your Lord.'

آدَمِیوں، کا محبُوب بن جاتا ہَي ' it becomes the object of men's
affection.'

اگر خواهش کِسي اَیسے فِعْل کِي ' If desire require (is the demander
مُنْتِضی ہو   of) any such action.'

خُداوَنْد پاک بھی اُسْکا مددْگار ' the Holy God also becomes his
ہوتا ہَي   helper.'

عِلْم کو اُسْکا مخالِف جانْتے ہَیں ' they consider knowledge the enemy
thereof.'

جو امْر اُسْکی حُصُول مطَلَب کا ' anything that is an obstacle to the
مزاحم ہوتا ہَي   attainment of his object.'

وُہ ہتک عدالت کا مُجْرِم نہِیں ' he does not become guilty of con-
ہوتا   tempt of court.'

وُہ قتْل کا مُرْتِکِب ہوتا ہَي ' he becomes guilty (commits the
crime) of murder.'

Rem. A number of adjectives are idiomatically constructed with the
inflected genitive (کے). The most common of these are : برابر ' equal,'
لائق ' fit,' قریب ' near,' قابِل ' capable,' ' subject,' ' obedient,' تابِع
' worthy,' متعلق ' adhering to,' ' connected with,' مشابِہ ' resembling,'
مُطابِق ' conformable,' مُوافِق ' like,' موجب ' rendering necessary,'
' cause,' etc. These adjectives being mostly used as postpositions
(§ 240, 3), the same construction has apparently been preserved when
they are used as regular adjectives: *e g.* جب وُہ شہْرکے قریب پہُنچے
' when they arrived near the city;' چاهِیٔے کِ غُصّہ عقْل کے تابِع رہے
' anger should be under the control (a follower) of Reason;' اورتِین

جَوتِهائِي نَ کَهْنے کے قابِل هَي 'and three-fourths (of it) is unfit to be told.'

329. A genitive may be governed by two or more con-
nected nouns, in which case, if these denote *living beings*,
and are of different genders, the genitive is usually put in
the masculine plural; but if the nouns denote *things* or
ideas, it generally agrees with the nearest noun: *e.g.*

کَلّوُ کے ما باپ ' Kallū's mother and father.'

أُس شَخْص کے زن و فَرْزَنْد ' that person's wife and child (or
children).'

اصْل و نَفْع أُسْکا ' his capital and profit.'

أُس اخْبار کي کَیْفِیَّت أَور دسْتُور ' the character, custom, and style of

أَور طَرْز بِیان language, of that newspaper.'

Rem. The masculine is occasionally used: *e.g.* جِسکے جاد و حشَم کا
بِیان 'a description of whose pomp and state.' This is especially the
case if the nearest noun be one of those the gender of which is not
settled: *e.g.* جان , فِکْر , etc. (see § 28, 8, *Rem. c*): as جان و نمہاری
مال کو 'your life and property.'

330. If an Urdū genitive is governed by a Persian
genitive phrase, one noun of which is masculine and the
other feminine, the genitive usually takes the masculine
affix: *e.g.*

أپنے ابْنائے جِنْس کي بِهْتَري ' the bettering of his fellow-creatures.'

همارِي طَرْزِ بِیان سے ' from the style of our discourse.'

تَوَجُّه کا ادائے شُکْر ' the repaying of thanks for kindly
notice.'

331. A genitive that is governed by a predicative sub-
stantive connected with a *singular* (masculine) subject in

the *plural* form, is invariably put in the plural, whether its governing noun admits of a plural form or not: *e.g.*

تُم دِهْلِي کے رہْنے والے ہو 'you are (=thou art) an inhabitant of Dehlī.'

تُم فُلانے صاحب کے نَوکر ہو 'you are (=thou art) the servant of such-and-such a gentleman.'

332. If the governing noun denote a person of rank or position who is spoken of, the genitive may be put in the plural as a mark of respect : as جو بادشاہ اُس مُلکٹ کے تِھے 'who was the king of that country' (*cf.* § 288).

IV. THE DATIVE.

333. The Dative denotes in general that what is asserted by the predicate is done, or holds good *for*, and *in reference to* a certain person or thing. This is indicated by the postposition کو, employed in forming the case, and which signifies originally *for the sake of, on account of, in reference to* : *e.g.*

وُہ شِیر اُن بیچاروں کو دِکھائی دیتا تھا 'the lion used to appear to those unfortunates.'

جِس بات کا سُنْنا سُنْنے والے کو بُرا لگے 'anything the hearing whereof would prove disagreeable to the hearer.'

Rem. In the older literature the place of the Dative postposition is frequently supplied by the postposition تئِیں, with a genitive : *e.g.* کُتّے کے تئِیں دو 'give (it) to the dog.' But the use of this postposition is now almost exclusively confined to the Reflexive Pronoun; as اپنے تئِیں 'to himself,' etc.

334. As the remote object in reference to which an

action takes place, the Dative has the signification of *for*, *for the sake of*, *for the purpose of*, *in return* or *exchange for*, and hence its use with verbs of *selling* and *buying* : *e.g.*

هم تو تمري جان كو رو پيٹ كر مجھ ' as for us, after weeping and lament-
سے ہاتہ دھو بَيٹھے تھے   ing for your life, we had settled down, giving you up in despair (*lit.* having washed our hands of you).'

مري تمام عُمْر كو كافي ہي ' it is sufficient for my whole lifetime.'

شہزادہ سَير كو نكلے ' the prince came out for a stroll.'

مَيں مظلوم ہوں فرياد كو آيا ہُوں ' I am the victim of oppression, I am come to complain.'

ہاتہ دھونے كو پانی لؤ ' bring water to wash the hands.'

اپنے نزديك ميري اترنے كو مكان ' give (me) a house near you for me
دو   to put up in' (*lit.* ' to alight').

ميں نے دو سَو رُوپَي كو اپنا گھوڑ؟ ' I sold my horse for two hundred
بيچا   rupees.'

يہ كتاب كتنے كو دوگے ' what will you give this book for ?'

Rem. The Dative of *motive* or *purpose* (مفعول لـ *the object on account of which* anything is done) is generally a verbal noun (*e g. sair, faryād, utarnā, dhonā,* in the above examples), and may always be rendered in English by the gerund with *to*. The force of the same Dative is very commonly expressed by one of the postpositions لئے, واسطے, خاطر, etc., and the genitive of a verbal noun : as مردوں كو خدانے كمانے كے ' God has made men to earn (their livelihood);' عالم لئے بنايا ہَي ' they study (for) to become learned.' In ہونے كے واسطے پڑھتے ہَيں such sentences the genitive of the verbal noun may be resolved into a clause consisting of كہ or تاكہ and a finite form of the verb : as وي اس ' they study in order that they may واسطے پڑھتے ہَيں كہ عالم ہوں become learned.'

335. The Dative is used after verbs implying *motion*: as

خواجہ گھر کو چلا ' the merchant went home (to his house).'

وہ بازار کو گیا ' he went to the bazar.'

کہِ شیر کو رنج نہ پہنّچے ' (take care) that no annoyance reach the lion.'

336. The Dative is used idiomatically with the verb
ملنا ' to meet, or come in contact with,' to convey the idea
of *acquiring, finding*: as

اِس لڑکے کو کُچھ نہیں مِلا ' this boy has got nothing.'

أُسکو رستہ نہ ملا ' he did not find a road or way.'

337. The Dative is used after some adjectives signify-
ing *necessary, fit, agreeable*, and their opposites, when they
are employed as predicative nouns : *e.g.*

یہ مکان ہمکو درکار ہَي ' this house is needed by (in requisition for) us.'

یہ بات مُجکو پسند نہیں ' I do not approve of this matter,' *lit.* 'this
matter is not agreeable to me.'

338. The phrases لازم ہَي, مُناسب ہَي, چاہِیئے, etc.
signifying *it is necessary, proper*, or *right*, govern the
Dative : *e.g.*

آدمِي کو چاہِیئے کہِ نیکِي مِیں
سعِي کرے
' a man should exert (himself) in doing
good,' *lit.* ' it is necessary for a man
that he,' etc.

أُسکو لازم ہَي کہ ایکْ کِي بات
دوسرے سے نہ کہے
' it is necessary for him (it behoves
him) that he mention not the words
of one person to another.'

339. With the same verbs, and also with the verbs ہَي
and پڑنا when these imply *intention, necessity*, or *constraint*,
the Dative is regularly employed before the gerund, the

gerundive, and the perfect participle used as a verbal noun,
to denote the subject (*cf.* §§ 415, 426, and 439): as

هم اخْبار نِويسوں کو سوچْنا 'we newspaper-writers should con-
چاهِئِے   sider,' *lit.* 'for us newspaper-writers
considering is necessary or right.'

تُم کو ادب سِیکِھا (= سِیکھْنا) 'you should learn manners.'
چاهِئِے

اب همْکو ذرَد فِکْر کرْنِی چاهِئِے 'we ought now to consider a bit.'

اَیسِی مُفِید باتیں جلْد کہْنِی 'it is right (for you) to mention such
مُناسِب هیں   beneficial matters without delay.'

اگر دمْکو گھڑِی بنانِي هَي 'if we have to make a watch.'

هم کو 'سِي زِباں سے اپْنِي تمام 'we have to provide against all our
ضرُورتیں رفْع کرْنِي هیں   necessities with this same language.'

سرْکار کو اِس میں ضرُور دسْت 'the government will certainly have (be
اَنْدازِی کرْنِي پڑِیگِي   constrained) to interfere in this matter.'

340. The Dative of the possessor, with هونا, تِیا, هَی, and
other kindred verbs, and occasionally with the verb آنا 'to
come,' expresses the idea of possession; but the verbs هونا
and آنا, with the Dative, more commonly imply *entering
into and influencing*: e.g.

حُضُور کو شُغْل بہْت سے هیں 'your Honour has many occupations
(many things to occupy you).'

اُس وقْت همْکو جو گھبْراهٹ 'the alarm and anxiety which we had
اَور بے قرارِی تِھی   (we suffered) at that moment.'

اَور جو عقْل و شُعُور اُسے بخُوبِی 'and if he have not sense and under-
نہ هو   standing in due degree.'

بادْشاہ کو کُچِھ تسلِّي ہُوئِی ' the king derived some consolation (therefrom).'

شیر کو غَیرت آئِی ' jealousy possessed the lion.'

مُجَکو یِتمِن آیا ' I derived assurance (I became certain).'

بادْشاہ کو اُنْکے حال پر رحَّم آیا ' pity for their condition possessed the king.'

Rem. Possession may also be signified by the postposition پاس and the *genitive* of the possessor, instead of the Dative: as اُس کے پاس ایکْ کُتَّا ہَي ' he has a dog (there is a dog in his possession);' and, less commonly, by the verb رکِھنا, ' to keep,' ' have,' with the Accusative of the thing possessed; as کوئِی فَرزنْد نَہ رکَّھتا تِھا ' he had no child.'

341. The Dative is used to express *time* indefinitely: as

رات کو ڈاکا آیا ' a band of robbers came at night.'

صبْح کو جب اُد اُتھِا ' in the morning, when he rose.'

Rem. The Dative postposition is often omitted, but in such cases the noun always takes the inflected form, if it is capable of inflection: *e.g.*

صبْح اُتھْتے ہِی سوار ہُوا ' in the morning, as soon as he rose, he mounted (his horse).'

اُد گِھر گیا ہَي ' he has gone home.'

اُد روٹِي کھانے گیا ہَي ' he has gone to eat his food.

v. The Accusative.

342. The Accusative, in Hindūstānī, occurs only as the objective complement of a transitive verb; as موہن کِتاب پڑھتا ہَي 'Mohan is reading a book;' کَلُّو بُدّھو کو مارْتا ہَي 'Kallū is beating Buddhū.'

Rem. What is predicated of the subject as an action, may be predicated of the object as suffering, so that this takes the place of the subject,

and the same verb is predicated of it in the passive. This, as we have already shown (§ 185, 191, *et seq.*), is the usual construction in Urdū when the tenses employed are those formed with the past participle of simple transitive verbs (which is by its nature a *passive* participle), the agent (whether known or not) being generally placed at the head of the sentence in the Agent case: as كُتّے نے روٹی کھائی 'by the dog the bread was eaten' (= 'the dog ate the bread'); كسی نے روٹی کھائی 'the bread was eaten by some one.' It is important, however, to bear in mind that at the present day this construction is viewed by those who employ it not as *passive*, but *active*, and that when the agent is not known, or it is not desired to mention it, the common passive form (§ 197) is used even in the tenses formed with the passive participle: *e.g.* كوئی آدمِي مارا گیا ہي 'a man has been killed.'

343. Whether a verb is transitive depends on its signification, and on the circumstance whether an object is at the same time conceived as immediately acted on.

344. Many Urdū verbs have fundamentally a distinct notion from those by which they are commonly rendered in English, and are therefore differently constructed: as مَس أس سے اپنی کِتاب مانگنا ہُوں 'I am asking him for my book' (properly, 'I am wanting my book from him'); وہ مجھہ سے سبب پوچھتا ہي 'he is asking me for the reason' (properly, 'he is asking the reason from me'); گھڑي میں پانی بھرو 'fill water in the pot' ('pour water into the pot till it is full,' and not 'fill the pot with water'); أسکي آنکھوں میں آنسو بھري 'tears filled (gathered to the full) in her eyes' (not, as translators render it, 'her eyes filled with tears').

345 Not a few verbs have different significations, so that in one they are transitive and govern the accusative,

while in another they are differently constructed; as وُہ اِپنا اُنْکا ہاتِہ کُجْلاتا ہَے 'he is scratching his hand;' ہاتِہ کُجْلاتا ہَے 'his hand itches;' اُس نے مُجہے پُکارا 'he called me;' وُہ پُکارا 'he called out.'

Rem. It is particularly to be observed that intransitive verbs of motion, when compounded with the conjunctive participle of certain transitive verbs, as لینا ' to take,' دینا ' to give,' چھوڑنا ' to leave,' acquire a transitive signification, and are constructed with the Accusative: *e.g.* اُسکو میری پاس لاؤ ' bring him to me;' وُہ میری مکان پر یِہہ ' he left (gave) this book at my house on his way;' کِتاب دی گیا لڑکے کو یِہاں چھوڑ جاؤ ' leave the boy behind here.' This is especially the case when the first member of the compound is the conjunctive participle of the verb لینا (*cf.* § 215 and *Rem.*).

346. The Accusative (مَفْعُول بِہ) has two forms in Urdū; namely, that of the *Nominative,* and that of the *Dative.* Respecting the employment of one or other of these forms the following general rules may be laid down:

1) If the verb is one which requires a single object (Accusative) alone, the Accusative generally takes the nominative form, so long as there is no possibility of mistaking the object for the subject: *e.g.*

بکری پانی پیتی ہَے ' the goat is drinking water.'

سانپ بینگ کھاتا ہَے ' a snake is devouring a frog.'

میرا ماجرا سُنو ' hear my history.'

تُمہاری مُلاقات کی آرزُو رکّھتا تھا ' I entertained the hope of meeting you.'

جلّادوں نے وونہِیں اُسکا ہاتِہ پکڑلِیا ' the executioners that instant seized his hand.'

Such is the usual form of the Accusative when the object is inanimate, and the subject either animate or inanimate, and its invariable form when the object is the predicative noun of the verb, as in the so-called Nominal Compounds, · *e.g.* اِشْتِیاق کَرْنا 'to form the desire,' اِعْتِماد رکَّھْنا 'to place confidence.'

2) If, however, the subject and object denote animate things, the object (Accusative) is generally (in the case of rational beings *invariably*) distinguished by the addition to it of the postposition کو, to obviate the possibility of mistake : as

بِھیڑیے نے تُرْت بِھیڑ کو پھاڑ ڈالا ' the wolf quickly tore the sheep to pieces.'

اَگَر تُو اِس طرح بیل کو مارسکے ' if you can kill the ox in such a way.'

بُدّھو کو کَلّو مارْتا ہَے ' Kallū is beating Buddhū.'

٣) If for any reason it is desired to bring the object conspicuously forward, the Accusative is generally put in the Dative form. This usually takes place when the object has been previously mentioned, and occurs again in connection with a demonstrative pronoun, or other defining word or phrase, or when some particular object is specified, or when two objects are contrasted. But much scope is allowed to individual judgment in this matter : *e.g.*

پِھر اُس طبق اور لگَن کو غُلام پِنْجَری ' after this the slaves took that dish کے نزْدیک لے گَئے and platter near the cage.'

جَب سانپ کے پاس پہُنْچے (اُس) ' when you come up to the snake, زیور کو اُسکے نزْدیک گِرا دے throw down the ornament near it.'

لومْڑی نے ایک گَڑھا کھود کر مُنْہ کو ' the fox, having dug a hole, had اُسکے چِھپا دیا تھا concealed the mouth thereof.'

ہماری صاحِب شیر کو مارِینگے ' our master will kill the tiger.'

347. *Cognate Accusative.*—Intransitive as well as tran-
sitive verbs may be constructed with an Accusative of a
substantive derived from the same root, or from another
root of corresponding signification (مَفْعُولٍ مُطْلَقٍ *the abso-
lute object*). This Accusative can never take the Dative
form, and it is generally used in connection with an attribu-
tive or an adjective of quantity: *e.g.*

'مَیں نے اُسْکو بڑِي مار مارِي ' 1 gave (*lit.* beat) him a good beating.'

'آدْمِیوں کِي سِي چال چلو ' conduct (yourself) after the manner of
men' (*lit.* 'walk a walking like men's').

'ہم بِهي سَیکْڑوں لڑَایاں لڑي ' we also have fought hundreds of fights.'

'اِتْنِي لاف گَزاف بَکا ' he prated so much boastful nonsense.'

'امِیر کِي بَیٹِهکْ بَیٹِها ' he sat like a gentleman' (*lit.* 'he sat the
sitting of a gentleman').

348. *Double Accusative.*—Many verbs (chiefly causatives
derived from transitive verbs) take *two objective complements
in the Accusative*, generally either both of the person, or
one of the person and the other of the thing. In such cases
the personal object more commonly precedes the other, and
is defined by the postposition کو, the second Accusative
being put in the Nominative form: *e.g.*

'وُہ اَپْنِي دفْعہ کو حِساب پڑِهاتا تِها ' he was teaching his class Arith-
metic.'

'اُسے یِہہ کپْڑا پِہْناؤ ' put this dress on him.'

'مِیری خاوِنْد کو بَنْدت خانے سے ' he would have got my lord (hus-
مَخْلصِي دِلْواتا   band) released from prison.'

'خُدا کے بَنْدوں کو کُتّے کا جُهوٹا کِهلانا ' in what religion is it permitted to
کِس مذهب مِیں روَا هي   make God's servants eat a dog's
leavings.'

Rem. The Nom. form of the Accusative may, under certain circum-
stances, stand first: as وُہ تَھیلِی أَسْکو دِکَیلائِی ' I showed him that bag '
(*cf.* § 271); and occasionally both Accusatives may be defined by کو :
as أُس نے اپْنے بھائی کے حِصّے کو أَسْکی بیٹِی کو دِیا ' he gave his
brother's portion to his (the brother's) daughter;' but such examples
are of rare occurrence, and must not be taken as a rule: even in this
instance it would be perfectly correct to say اپْنے بھائی کا حِصّہ. In
examples like the following, which are cited by Forbes's followers to
show that both objects may be defined by کو, the case of the second noun
is not the *Accusative* (مفعول بہ), but the *Dative of purpose* (مفعول لَہ):
' مَیں نے دُوسْری کو أَسْکے بُلانے کو رُخْصت کیا ' I despatched the other to
call him;' بادْشاہْزادِي کو باغ کی سیر کو لَگَئے ' they took the prince
out to stroll in the garden;' and even in such cases the recurrence of
کو is now generally avoided by the use of one of the postpositions لِیئے,
واسْطے, etc., with the genitive, in place of the dative: as باغ کی سیرکے
لِیئے.

349. *Factitive Accusative.*—Verbs signifying *to make,*
appoint, call, name, and the like, and those verbs which
signify an act that takes place in the mind (افْعالِ قَلْب)
verbs of the heart, as the native grammarians term them),
such as پانا ' to find,' جاننا ' to think or deem,' سمجھنا ' to
think or imagine,' and the like, take, besides the object
(Accusative) itself, the Accusative of a substantive or
adjective which constitutes a *predicate of the object,* and
serves to complete the notion of the verb. In such cases
the object (or first Accusative) is frequently defined by the
postposition کو, and thus the concord between it and the
predicative noun (the second Accusative), if it be an adjec-
tive or participle, is disturbed, the predicative adjective
remaining in the uninflected form of the singular, even

though the object (Acc.) with which it is connected be
plural; the verb also (if the tense be one composed of the
passive participle) being constructed impersonally (see
§ 338): as

' to make an evil the means of good.' کِسی بدِي کو نیکی کا وسِیله کَرنا

' he has made it such a curiosity.' أسے أیسا تُحْفه بنایا هَی

' I found him very meek.' مَیں نے أُسْکو بہُت غرِیب پایا

' I perceive you (to be) sad.' مَیں تُجھے معْمُوم دیکھتا ہُوں

' it is proper that he call that person لازِم هَي کِ أس شخْص کو بنائے کار
the builder of the work.' کہِي

' any one whom I heard of (as) a جِسْکو کِسِي مذْهب کا عالِم سُنا
doctor of religion.'

' they deem this practice cleverness.' وُد إس عادت کوچالاکِي جانتے هَیں

' he can make this woman well.' إس عَورت کو چِنْگا کر سگْتا هَي

' he made all the carts stationary.' أس نے سب گاڑِیوں کو کھڑا کِیا

350. But both Accusatives may have the nominative
form, in which case, if the second is an adjective or parti-
ciple that inflects, it agrees in gender and number with
the first (the object):[1] as

[1] It is noteworthy that Forbes's remarks on this point, although too briefly put, are
perfectly sound; and yet succeeding grammarians, who generally follow his teaching
without question, have in this instance thought proper to depart from it.—" When
adjectives ending in á are separated from their substantives, they not unfrequently
become petrified as it were by being drawn towards a verb, and thus forming with it
a sort of compound, lose their capability of change," is the teaching of Professor
Monier Williams (Hindūstānī Grammar, p. 93).—" Adjectives are often combined
with verbs; if the verb is neuter they agree with the nominative: but if active, they
remain in the masculine singular," is Mr. Dowson's rule (Urdū Grammar, p. 141).
Not only are these rules wrong as regards the conception of the adjective spoken of,
and its relation to the verb and the object, but they serve clearly to show that both
these grammarians have failed to perceive that it is the use of the particle کو with the
object that disturbs the concord between this and the predicative adjective.

اُسْکا نُقْصان اپْنا نُقْصان سَمْجھو ' consider his harm your (own) harm.'

اپْنا مُنْه تُونے کالا کِیا ' you have made your face black.'

گاڑِي کھڑِي کر ' stop the cart.'

وُہ مُشْکِل کِسُوکِي اٹْکِي نہِیں رکّھتا ' he keeps no one's difficulties un-
removed.'

وُہ اپْنِي حاجت پُورِي کرْتا ہَي ' he ·satisfies (makes complete) his
wants.'

دُنیا کِي چِیزِں حاجت سے زِیادہ ' do not accumulate (*lit.* make collected,
اِکَٹّھِي نہ کرو or in one place) more than (is)
necessary of this world's things.'

شہْرکے باہر تنّمُو اور قناتِ اور بے ' having erected (various kinds of small
جوبے اور سراپرْدِي اور کَنْدِلے and large, poled and pole-less) tents
کھڑِي کرْواکر outside the city.'

Rem. a. It will be perceived from the above examples that it is the
use of the Dative form of the Accusative that disturbs the concord
between the object and the predicative adjective or participle.
Similarly the concord between an adjective or participle and its substan-
tive is always broken when the substantive is in the Dative form of the
Accusative, but in no other case. Of the pronominal Accusatives, both
being originally Dative forms, the second (مُجھے, تُجھے, اُسے, etc.)
would likewise appear to affect the concord similarly to the first (espe-
cially if it be the object of a *fi'li kalb*) : *e.g.* مُجھے پہنْچا جان ' con-
sider me (the princess) arrived.' But we also find اُسے کڑْي کرو ' make
it (چا the tea) strong,' although the correctness of this seems questionable.

Rem. b. Most of the so-called Nominal verbs come under the class
noticed above, and hence the Accusative governed by them is commonly
put in the Dative form, and the verb in the Past Tenses (if transitive)
is constructed impersonally.

351. In the passive of the verbs of the last class the

direct object becomes the subject, the indirect object
remaining in the Dative form of the Accusative: *e.g.*

اگر دونوں کو مُقابله کیا جاوي 'if the two be compared' (*lit.* 'if compari-
son be made in reference to the two').

مُناسب هَي کہ اُسْکو بنائے کارکہا 'it is right that he be called the builder
جاوي of the work' (*lit.* 'that builder of the
work be said in reference to him ').

کہ بچبنکو تا مَدّتِ اپیل سزا سے 'that I be secured from punishment
محنوظ رکہا جاوي pending the time of appeal.'

<div align="center">vi. The Ablative.</div>

352. The Ablative postposition سے designates:

1) Departure from a *place*, or from *beside a person*; as
دِهْلِي سے چلکر 'starting from Dehlī;' کلکتہ سے پیشاور تک تار
برقي جاري هَي 'the telegraph (electric) wire is working
from Calcutta to Peshāwar;' وُہ مِري ساہ بنے سے گیا 'he de-
parted from my presence;' آپ همسے اُنکي طرف مُلتفت هونے
'your Honour (you) turned from us to them.' Hence it
is used:

a) With verbs (participles, verbal adjectives) that
convey the idea of *separation, departure, being free, removing,
liberating, guarding, concealing, flight, caution, abstinence,
avoidance, holding oneself aloof* from a person or thing,
*frightening away, encountering, self-defence, forbidding,
hindering, depriving*, and the like; and, in general, to
express the doing of something *towards* or *in respect to*
another; as

وُہ مُجھ سے جُدا هوگیا 'he separated (himself) from me.'.

جب هم شہر سے باهر نکلے 'when we came out from the city.'

اُس نے میری هاتھ سے پیاله لِیا 'he took the cup from my hand.'

جب وُه اِس کلام سے فارغ هوا 'when he finished (ceased from) this discourse.'

کہ آپ قُصُور سے پاک هو جاوي 'in order that he himself should be clear of fault.'

مُجیکو اِس سزا سے محْفوظ رکِھِيے 'be pleased to save me from this punishment.'

دوستوں سے بھید چھپانا دُرُست نہیں 'it is not right to keep a secret from friends.'

اُس سے کوئي بات مخْفي نہیں رهّتي 'nothing remains hidden from him.'

اُنکی خطاؤں سے اِغْماض کرْنا 'to veil the eyes from (connive at) their faults.'

بُرا کهْنے سے اِحْتِراض کِیا 'I refrained from evil-speaking.'

هم دونوں وهاں سے بھاگے 'both of us fled from there.'

اِس کام سے پرْهیز کرْنا مُناسِب هَي 'it is right to abstain from this matter.'

اَیسے شخْص سے دُور رهّنا لازِم هَي 'it is proper to hold oneself aloof from such a person.'

اَیسي چیزوں سے خبرْدار هونا 'to be on one's guard against such things.'

مَیں اُس سے خُوب لڑا 'I fought with him well.'

جو کوئي اُسکي خواهِش پُورِي هونے سے مانِع هوتا هَي 'any one who prevents his desire from being fulfilled.'

چاهِیے کہ اُنسے اَیسا برْتاؤ کرے 'he should so deal with them.'

مَیں تُجھ سے اَیسا سُلُوک کرُونگا 'I will treat you so well (will pursue such a course of conduct towards you).'

مُجھے حِصّے بخْرِي سے کیا کام هَي 'what concern have I with share and portion?'

b) with verbs which signify *revealing, knowing, informing, asking,* and the like; for in these verbs is implied the idea of the removal of a covering, real or figurative: as

يہ أُسْكِي بات سے ظاہِر ہوتا ہَي ' it is revealed by (is evident from) his words.'

اِس اَحْوال سے ہمیں بِھي مُطّلِع کرو ' acquaint us also with the circumstance.'

اِس بات سے کوئِي واقِف نہ تھا ' no one was cognizant of this matter.'

نہ أُسْکو خُدا پرَسْتي سے کُچھہ خبر ' nor had he any knowledge of the worship of God.'

اِن باتوں سے آگاہ ہوکر ' having become acquainted with these matters.'

أُس نے مُجھہ سے کہا ' he said to (or told) me.'

پادْشاہ نے وزیر سے پُوچھا ' the king asked the wazīr.'

مَیں حُضُور سے بیان کرُونْگا ' I will explain (it) to your honour.'

آپ سے کُچھہ عرْض کرْنا ہَی ' I have something to say (represent) to you.'

Rem. The verbs کہْنا and بولْنا are also connected with the dative, the latter commonly.

c). With verbs signifying, *giving up in despair, abandoning, neglecting, denying, the ability to dispense with a thing, disgust, satiety,* and other such verbs as imply the notion of *turning away*: as

زِنْدگي سے مایُوس ہوکر ' having despaired of life.'

اپْني جان سے ہاتھہ دھوکر ' having relinquished hope (washed his hands) of his life.'

أُسْکے خُون سے درگُذر ' abandon (the idea of shedding) his blood.'

زمانے کِي سخْتي سے كِيُوں غافِل هو ' why are you unmindful of the wrong-doing of the world?'

وي اِس حُكْم سے مُنْكِر هو جائينگے ' they will refuse to obey (will rebel against) this decree.'

دُنْیا كے مال سے مَیں غني تھا ' I was able to dispense with worldly wealth.'

أُس سے گِھن كھاكر ' being disgusted with it.'

ایسی جَلْدِي مُجھ سے سیر هُوئے ' are you so soon weary of me?'

دُنْیا كے مال سے نفْرت كرْنا ' to be averse to worldly wealth.'

d) With verbs signifying *to surpass one*: as

وهاں كے سب سَوداگروں سے سبْقت ' he surpassed all the merchants of that place.'
لے گیا

R. n. But the Locative is sometimes used: *e.g.* سبْقت باپ پر بھی ' he even surpassed his father.'
لے گیا

e) With verbs signifying *coming in contact, meeting* and *uniting*, or *connecting*: as

اپْنے بدن سے باندھ ركّھا ' I tied it to my body.'

گھوڑا مینْہ سے بندھا هُوا تھا ' the horse was tied to a peg.'

وُد دماغ سے تعلّق ركّھتے هَیں ' they are connected with the brain.'

پتّھر سے ٹكّر كھاكر ' having knocked against (come in contact with) a stone.'

مَیں أُس سے ملْنے كو یهاں تك آیا ' I came as far as this for the purpose of meeting him.'

كل أُس سے مُلاقات كرُوںگا ' I will see (meet) him to-morrow.'

بُقْراط نے ایك زبان دراز عَورت سے شادِي كی ' Socrates married a shrew ' (*lit.* ' a long-tongued woman').

2) The *point of time* at which an act or state has *commenced*: *e.g.*

صُبْح سے شام تک ' from morn to eve.'

جُبْپَن سے أُسْكو يِہِي شَوق هَي ' from childhood he has had this same taste.'

آج کی تارِیخ سے مَوقُوف کرو ' discontinue (it) from this date.'

Similarly, when an expired portion of time is spoken of, it is used to signify *for such-and-such a time*: as

وُہ تِین دِن سے غَیر حاضِر هَي ' he has been absent for three days.'

ایک مُدّت سے مُجھکو شَوق هَي ' for some time past I have felt an inclination.'

3) The *origin* and *source* of a thing, and *the reason why* a thing is done: as

وُہ میرِی حرکت سے حَیران هُوا ' he was perplexed by my action' ('his perplexity proceeding from, or being caused by, it').

اپنے کہنے سے بہُت خِجِل أور نادِم هُوا ' he became much ashamed in consequence of what he said.'

اِنسان کی زِندگی کھانے پِینے سے هَي ' Man's life lasts through eating and drinking.'

وُہ هم سے خُوش هَي ' he is pleased with us.'

فساد سے جو ضرر پَیدا هو ' the harm which springs from disorder.'

یہاں سے معلُوم هوتا هَي ' hence it is perceived.'

أُنسے کِینہ کَرنے لگتے هَیں ' they begin to bear ill-will towards them.'

راگ سے محظُوظ هوکر ' having recreated himself with music.'

زمانے کے اِنْقِلاب سے گھبراكر ' disturbed by the vicissitudes of fortune.'

آپ کے خَوف سے روتا هَي ' he is weeping through fear of you.'

اُنْکے جاری کَرْنے سے يِهي همارِي ' this alone is our real motive in issuing them.'
غرض هَي

4) The relation between the act and the *instrument* with which, or the *means* by which, it is performed: as—

كِسي أور كُنْجي سے بِهي نـ كُهْلْتا ' nor would it open with any other key.'

اپْني آنْكه سے ديكِهے ' see with your own eyes.'

كِ اُنْكے وسيلے سے كِشْتْكارِي کے ' that by their means he might make
آلات بنائے agricultural implements.'

گھڑي كو پانِي سے بهرو ' fill the pot with water' (whereas
گھڑي مس يانِي بهرو implies ' pour water *into* the pot till it becomes full').

When the noun in the Ablative denotes a *person*, and the verb is *neuter* or *causative*, the instrument passes into the *agent*: as

مُجه سے قُصُور هُوا هَي ' I have committed a fault' ('a fault has proceeded from me').

رات كو مُجه سے كُچه تَدْبِير نـ هو ' at night-time I was unable to make
سكي any arrangement.'

مَولَوي صاحِب سے اپْني لڑکے كو ' I am having my boy taught Arabic
عَربِي پڑهاتا هُوں by the Maulavī.'

Rem. In Hindī سے in connection with *passive* verbs also designates the agent of an act; as راوَن رام سے مارا گيا ' Rāvan was killed by Rām: but this construction is not common in Urdū.

5) It is used with verbs signifying *to barter or exchange*, to indicate that with which exchange is made: as اپْنِي جِنْس سے أس مُلْكْ کِي اجْناس بَدْلِيں 'I exchanged my goods for articles pertaining to that country' (*lit.* 'with my goods I exchanged articles pertaining to that country').

6) The *mode* or *manner* of an action: as

غَور سے مُلاحظَه فرْمايِـے 'be pleased to observe (them) with attention (attentively).'

اِنْکِسار سے پیش آتا هَي 'he conducts himself with humility.'

اِفراط سے پَیدا هوتا هَي 'it is produced in great abundance.'

7) The *quality* of a person or thing, in which case it is generally connected with an adjective: as

بدن سے نَنّگا 'naked of body (naked-bodied).'

هاتھ پاؤں سے دُرُست 'with sound legs' ('sound as regards the legs').

لین دین سے هوشْیار 'sharp (experienced) in business transactions.'

Rem. The Locative also may be used to indicate a quality: as جِسم میں بڑی 'big in body (big-bodied);' حرْکت میں جلْد 'nimble in motion, quick of movement.'

8) The *distance* from, or *proximity to*, a person, place, or thing, and *priority* in point of *time*, after words denoting *distance* or *priority*: as

یهاں سے بهُت دُور هَي 'it is far from this place.'

وهاں سے نزْدِيک ایک شیر تھا 'there was a tiger not far from there.'

عقْل سے بعِید هَي 'it is far from (diametrically opposed to) reason.'

اِعْتِدال کے مرتبے سے آگے بڑھ جانا ' to pass beyond the stage (bounds) of moderation.'

شُرُوع کَرنے سے پہلے ' before, or previous to, beginning.'

اِس (زمانے) سے پہلے or آگے ' previous to this time.'

Similarly دَرْوازی سے اندر گیا ' he went in through the door;' دَرْوازی سے باہر نِکلا ' he came out through the door.'

9) The *difference* between two persons or things that are compared with each other: as

کہنے سے اور کرنے سے بڑا فرق هَي ' there is a great difference between saying and doing.'

اِس سے أُس سے کیا مُشابہت هَي ' what resemblance is there between this and that?' ('none whatever; they are quite different.') •

Hence the use of the Ablative in forming comparatives and superlatives.

Rem. The Locative may also be used to express the difference between two persons or things: *e.g.* کہنے میں اور کرنے میں بڑا فرق هَي ; and similarly, it may be used to form comparatives and superlatives.

10) The relation which subsists between the *part* and the *whole*, the *species* and the *genus*, the *family* or *race* and a *member* thereof: as

همارِي گُروہ سے تُم نہیں ہو ' you are not of our body.'

یہ شَخْص انگریزوں سے هَي ' this person is an Englishman (one of the English people).'

Rem. The compound postposition میں سے is also commonly employed to express the same relation: as ماں اُسکي عُلمائے دِین زردُشت کے خانْدان میں سے تھِي ' his mother came of the stock of the doctors of the religion of Zoroaster.' Similarly, with the Locative postposition

ایکٹ حکیم لُقْمان کِي آوْلاد میں (مَوجُود) تھا : alone ' a sage of the family of Lŏḳmān was present.'

11) The definition or explanation of a *general* or *universal* by a *special* or *particular*: as

اُنْکو خُدانے سب طرح کِي فراغت ' God has given him ease in every

دِي هَي رُوپَي سے پَیسے سے   way,'—*e.g.* wealth, money, etc.

وُد کِس چیز سے فَخر کرّتے هَیں زور ' in respect of what thing do they pride

سے یا شجاعت سے یا دلیري سے   themselves, — strength, courage,
bravery ?

Rem. The Locative is often similarly used : *e.g.* تُم کس چیز میں کم

هو زور میں یا زر میں ' in respect of what thing are you wanting—power, money ?'

12) *Companionship* or *connection*, being equivalent to the postposition ساتھ with a genitive: as

روٹي سالن سے کھائي مَیں نے ' I ate bread with curry.'

تُم بڑي سامان سے آئے ' you are come with much baggage.'

همارِي بلا سے ' (that) is connected with (concerns) my destiny.'

Rem. a. سے is sometimes used in the sense of پر or بعد : as اِس سال

کے گذرنے سے ' from (upon, after) the passing of this year (when this year has passed).'

Rem. b. The Ablative postposition, like that of the Dative, is frequently not expressed, especially in idiomatic phrases: *e.g.* اِس طرح ' in this way,' سب طرح ' in every way,' گھر گھر ' from house to house,' هاتھوں هاتھ ' from hand to hand,' نہ آنکھوں دیکھا نہ کانوں سُنا ' neither seen with the eyes, nor heard with the ears ;' and similarly after many nouns which are used as adverbial postpositions (*cf.* § 236 *et seq.*).

353. The postposition سے is often combined with the Locative postpositions میں, پر, which then have the force of substantives: as

گھر میں سے باہر نِکلا 'he came out from the inside of the house (he came out of the house).'

گھر میں سے پُکارا 'he called out from inside the house.'

اِنسان کي سب صفات میں سے 'from the midst of (from among, of) all human qualities, generosity is the noblest and the best' (cf. § 350, 10, *Rem.*).

سخاوت اشرف أور عُمده هَي

وُد کوٹھے پر سے گِر پڑا 'he fell from (fell off) the top of the house.'

Similarly باہر سے 'from the outside,' 'from without;' سامنے سے 'from the front,' 'from before.'

vii. The Locative.

354. The Locative postpositions are میں and پر, which denote, as a rule, essentially distinct relations and ideas, and are therefore better noticed separately.

355. میں shows, in general, that one thing is actually in the midst of another, entirely surrounded by it. Hence—

1) It indicates *rest in a place* or *during a time*, and *motion into a place*: as گھر میں 'in the house;' اِسي سال میں 'in this same year;' وُد شہر میں گیا 'he went into the city;' وي چھتے میں واپس آتي هَیں 'they (the bees) return to the hive.' This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put: as

جوانِي کے عالم میں 'in the season of youth.'

اِتّنے میں 'in the mean time.'

تھوڑِي دیر میں 'in a little while.'

مشّرقِي جانِب میں 'in an easterly direction.'

أنّکِي سِیرت مبں کَیسِي نَرْمِي ہَي 'what gentleness there is in their disposition!'

وُہ ہوش میں آیا 'he came to (recovered) his senses.'

أسّکو پانِي میں مِلاو 'mix it in water' (or, according to our idiom, 'with water').

کِنْجاست وغَیرہ مبں آلُودہ نہ ہوں 'that they will not become polluted (by being mixed up) in filth,' etc.

تُو خُداکے رسّتے میں خزانِہ لُتایا 'you lavished treasure in the path of (for the sake of) God.'

مکّارِي وغَیرہ میں مُبْتلا ہو جاتے ہَیں 'they become entangled in (fall into) deceit,' etc.

اپّنے کام میں مشّغُول (مصّرُوف or) ہَیں 'they are occupied in (discharging) their duties.'

کہ اپّنے آقا کِي نیکّنامِي میں بدِل سعِي کرِي 'that they labour earnestly in (behalf of) the good repute of their master.'

Rem. It is sometimes idiomatically omitted: وُہ غُصّے ہُوا 'he got into (a state of) anger (became angry);' وُہ غصب ہُوا 'he got into a rage;' أُس سال 'in that year;' اِن دِنوں 'in these days.'

2) It is often used in the sense of the synonymous words بِیچ and دَرمِیان, signifying *among*, *between*, and hence occurs in connection with verbs signifying *to unite*, *reconcile*, *separate*, *discriminate*, and the like: *e.g.*

ملِک أن میں نہ تھِي 'the princess was not among them.'

ضَرُور اُن میں جھگڑی پَیدا ہونگے ' dissensions will surely spring up among them.'

اُنہوں نے آدَمِیوں اور جِنوں میں ' he made peace between men and

صُلح کَروا دِي   the Jinn.'

سچ اور جُھوٹھ میں اِمْتِیاز کرو ' discriminate between truth and falsehood.'

اُس میں اور مُجھ میں کیا فَرق ہَي ' what difference is there between him and me?'

3) It indicates the subject or thought of conversation, that *in* which these move: as

وہ اَپنے حال میں لِکھتا ہَی ' he writes about (or respecting) himself.'

اِس مُقَدَّمے میں مشورد کرنا ' (you) should consult (some one)

چاہیئے   about (or in) this case.'

اِس میں بہُت بِي فِکْرکي ' (I) thought much about this.'

Hence it is used in stating the subject of a book or chapter: as

حَیوانوں کے مشوري میں ' On the consultation of (held by) the animals.'

نیک خوئي کے بیان میں ' On Morality.'

4) It is used (like the Ablative), in connection with an adjective, to indicate the *quality* of a person or thing: as

جِسم میں بڑا ' big in body.'

حرکت میں جلد ' quick or fleet in (of) action.'

5) It is employed in the *comparison* of an object with several others, governing the thing with which comparison is made: as

وہ سب مکِھیوں میں بڑا ' he is the biggest of all the bees (is big com-

ہوتا ہَي   pared with all the other bees).'

سَاتوں کواکِب میں نیّرِاعْظم هَي 'it is the greatest luminary of all the seven planets.'

6) It is used *absolutely* with an adjective or substantive (in the manner of the Ablative Absolute of the Latin), to express a *state* or *circumstance*: as

گویا جِیتے جِي بِہِشْت میں گیا 'as if I entered Paradise alive' (*lit.* 'being in a living state').

In such cases the postposition میں and the participle هوتے are generally understood.

7) It indicates the *price* or *cost* of a thing: as

یہ کِتاب کِتْنے میں پڑِی 'how much did this book cost?' (*cf.* § 326, 331).

8) It is used to define or explain a *general* or *universal* by a *special* or *particular*: as

تُم کس چِیز میں کم هو زور میں 'in respect of what are you lacking
یا زر میں   —power or wealth, etc.?' (*cf.* 352, 11, and *Rem.*)

9) It denotes the relation subsisting between the *part* and the *whole*, the *species* and the *genus*, etc.: as

ایک حکِیم لُقْمان کے خَانْداں 'a sage of the house of Lōkmān was
میں (مَوجُود) تھا   present' (*cf.* § 349, 10, and *Rem.*).

10) It is commonly used (instead of the Ablative, § 352, *e*) to indicate that one thing is *close by*, or *in contact with* another, and hence it is construed with verbs signifying *to adhere*, *attach* or *connect*: as

گوشْت میں هِیری کے تُکْڑی لَگ 'the pieces of diamond stuck to the
گئے   flesh.'

فِعْل میں علامت مُذَکّرِکي لاحق 'they will attach the sign of the
کرِینْگے   masculine to the verb.'

ڈول کو رسّي میں بائدہو 'fasten the bucket to the string.'

Rem. The postpositions میں and پر are sometimes interchanged : *e.g.* (گھر میں=گھر پر); ' the book is at home' (where کِتاب گھر پر ھَي). (پر=مں). ' raiment on (his) body' (where کپڑا بدن میں. Similarly درخت میں is sometimes used in place of سے and کو : as باندھو ' tie (it) to the tree;' کِتاب کِتنے میں پڑی ' how much did the book cost?' But in such cases the postposition for which میں (or پر) stands may always take its place; nor is it at all necessary that a *verb of motion* should precede the noun governed by میں (or پر). We may say گھر کو گیا, meaning گھر میں گیا ' he went to his house;' but کو is not used for, and therefore could not take the place of پر or میں, in such sentences as, جب شہر کے دروازی پر گیا ' when he came to the gate of the city;' مجھے ایک حویلي میں لے گیا ' he took me into (inside) a house.'

356. پر (=اُوپر), *over, above, upon,* is used—

1) In its original *local* sense, to denote *higher elevation* : as

چڑیا درخت پر بَیٹھي تھي ' the bird was sitting on a tree.'

وُد گھوڑي پر سوار تھا ' he was mounted on a horse.'

خُدا آسمان پر ھَي ' God is in heaven (above).'

مَیں نے دیوار پر ایک تَصویر دیکھي ' I saw a picture on the wall.'

The same sense is further exemplified in :

وہ تالاب کے کِناری پر کھڑا تھا ' he was standing by the side of the tank' (because a person standing by a tank rises *above* the level of it).

مَیں دروازي پر بَیٹھا تھا ' I was seated at the door.'

کوس ایک پر ' at (the distance of) a *kos* or so.'

اگر اُنکے حال پر غَور کیا جائے ' if their condition be reflected on.'

اِعتدال پر نظر رکھنا ' to keep the eye on moderation.'

اپنے کاروبار پر خُود توجُّه كَرتا هَي ' he attends to his affairs himself.'

اپني جان پر كهيلنا ' to stake life upon something (play for life).'

همارپ حال پر رحْم كر ' have pity on our state.'

اُسپر عمل نه كِيا ' he did not act upon it.'

مُجهه پر عجِيب و غريب حوادث ' wonderful and strange events befell
گُذرپ   me (passed over me).'

اپني ناداني پر مُطّلع هوكر ' having become acquainted with my folly.'

وقت مُعَيّن پر ' at the appointed time.'

2) To indicate an act or feeling directed *against* an object, or *towards* it, with a view to getting possession of it: as

دُشمن پر حمله كِيا ' they attacked the enemy (made an attack *upon* him).'

اُس پر هُجُوم كِيا ' (they) rushed upon him.'

وُد مجهه پر غُصّے هَي ' he is angry with me.'

تُجهه پر خفگِي كا باعث ' the cause of displeasure with you.'

اُس پر گهوڑا دوڑايا ' he urged the horse against him.'

اُسكي كمائي پر قابِض هونا چاهىنگے ' they will desire to lay hands on his earnings.'

اِس چند روزكي زِندگِي پر فریِفته هونا ' to be infatuated with this life of a few days.'

اُس پر عاشِق هوا ' he became enamoured of her.'

3) To indicate a *debt* that is due, and a *duty* that is incumbent *upon* one: as

مجهه پر فرض هَي ' I am in debt (a debt is upon me).'

أَن پر فرض هَي 'it is incumbent on them.'

جِس چِيزكو خُدانے أَن پرواجِب ' what God has made obligatory on
كِيا   them.'

4) To denote the *distinction* or *superiority* that one thing
enjoys *over* another: as

طبيعت صناعت پر مُقدّم هَي ' Nature precedes (is above) Art.'

اِس دُنْيا كِي زِنْدگِي كو آخِرت پر 'they prefer the life of this world
ترْجِيح دِيتے هَيں   to the life to come.'

5) To indicate the position in which (the ground *on*
which) a person or thing stands in respect of *origin, custom,
education, business,* etc.: *e.g.*

آدَمِي اپْنے پادشاهوں کے طرِيقے ' men conform to the ways of their
پر هونے هَمس   kings.'

اِنسان اپْنے فول قرار پر نہِيں رَہتا ' man does not abide by his promise.'

سِياست کا مدار عدالت پرهَي 'government is based (turns) upon
justice.'

هرايكُ چِيز اپْنی اصل پر جاتِي هَي ' every individual thing reverts to
its original.'

جب خواهش اِعْتدال کِي حالت ' when desire exists in (shall conform
پر هو   to) a state of moderation.'

6) To denote the *cause of* or *reason for* an action: as

أُسِي طمْع پر ' on account of (through) that same
covetousness (of mine).'

مِيری اِس کہْنے پر ' because of this saying of mine.'

کِس تقْصِير پر اِن غرِيبوں کو مارا ' for what offence did you beat these
poor creatures?'

وُہ مِيری قَول قرار کے نِباهْنے پر 'she used to be perplexed (to account)
حَيران رہْتی   for my fulfilling my promise.'

7) To show the *rule* or *standard* according to which something is done : as

مُناسِب طَور پر ' after a proper manner.'

اپنے معمُول پر ' according to his wonted custom.'

حِكمت کے قاعِدي پر ' according to the rules of philosophy.'

8) It is sometimes used as equivalent to the Persian phrases باوصَف, باوُجُود, = *in spite of*, *notwithstanding* : as

اِتني دانائي پر ' notwithstanding so much wisdom.'

اُسکي اِس خبرداري پر ' in spite of this carefulness of his.'

Rem. a. The postposition ساتھے ' along with' is also employed in this sense, and when so used always *precedes* the pronoun it governs in the genitive : *e.g.* ساتھے اُسکے کِ وُد آپ جبھوتا اور ناتوان ھو ' notwithstanding this (fact) that he himself be small and powerless.'

Rem. b. پر, like the postpositions of the other cases, is often idiomatically omitted : *e g.* اِسي وقت ' at this same time ;' میں اُسکي نظر حِرْھ چُکا ھُوں ' I have fallen under its (evil) eye (it, the snake, has marked me out for its victim) ;' وُه میري سِرھونے لگا ' he began setting upon me ' (*lit.* ' falling on my head '). In every instance however of a postposition being understood, the noun governed by it (if capable of inflection) takes the inflected form.

Rem. c. تک or تلک *to, up to, as far as,* is erroneously included by some grammarians among the postpositions of the Locative. It designates, properly, *the limit attained by a thing,* or *an action,* whether that limit be included or not ; as پیشاور سے کلکتّہ تک ' from Peshāwar to Kalkatta (Calcutta) ;' میري دُوکان تک آنا ' come as far as my shop ;' یہاں تک ' to such an extent, to this degree.' If it be desired to indicate that both limits are actually included, the past conjunctive participle لے signifying *taking, including,* is put after the noun in the Ablative ; as ڈال سے لے پات تک ' from the branches to the leaves

inclusive.' *Tak* is sometimes used in the sense of کو and لِيُے کے : as

أور زمِين وباغ حاصِل کَرنے کے لِيُے مُدَتوں لَڑي ۔ لوگوں کے حق غَصب

'and your ۔ کِیے ۔ جعلْسازِیاں کِس ۔ فریب دِیے ۔ سب آج تک تھے

contending (*lit.* in that you contended) for long days to acquire lands
and gardens, (your) violently usurping the rights of (other) people,
(your) forgeries, (your) frauds—all were unto (for) this day.'

VIII. THE VOCATIVE.

357. The Vocative case indicates the object addressed:
it therefore stands in no connection with other words in a
sentence. Its position is usually at the beginning of the
sentence.

Rem. According to the view of native grammarians however, what
we call the Vocative is really the indirect object of a suppressed verb:
e.g. أي آدمِي is regarded by them as equivalent to پُکارْتا هُوں آدمِي
کو ' I call the man.'

358. The Vocative is often introduced by an interjec-
tion: as أي دوسْت ' O friend!' او لَڑکے ' O boy!' but if no
particular stress is laid on the address, the interjection
may be omitted: *e.g.* لَڑکے ' boy!' صاحِبو ' gentlemen!' یارو
' O friends!'

359. An adjective (genitive, possessive pronoun) quali-
fying a noun in the Vocative is also put in the Vocative:
as أى خُداکے بنْدي ' O servant اَڑي ميري لَعْل ' O my darling!'
of God!'

360. Some nouns occur chiefly in the Vocative case:
as بَيّا ' brother!' بَيَما and بُوا ' sister!' مائي ' O mother!'
بابا ' father!' مِیاں ' O friend or master!' The last of these
occurs in other cases also: *e.g.* مِیاں بِيبِي دونوں تھے ' both
husband and wife were (there).'

CHAPTER VIII.

ADJECTIVES.

I. THE ATTRIBUTIVE ADJECTIVE.

361. The ordinary rules for the construction of the Adjective have been laid down in the preceding paragraphs (274, 280—282, 291, 292, 294, 349, 350, 359). The following are of a more special character.

362. Two adjectives that are attributives to one substantive are commonly connected by asyndeton, after the manner of substantives and verbs: *e.g.* بهتے پُرانے کپڑے 'ragged old garments;' چھوٹے بڑی لڑکوں سے 'from small (and) big boys.'

363. An adjective (generally *masculine*) may be used without a substantive to denote things or persons: *e.g.*

زمانے کے بھلے بُری سے ' from the good and evil of the time.'

عَقْلمندوں کے نَزْدِیک ' in the opinion of the wise '

بعض بیماروں کا یہ حال ہوتا ہَي ' the condition of certain sick persons is such.'

چھوٹے بڑوں نے خُوشِیاں کِیں ' small and great made rejoicings.'

364. *a.* The adjective بھر 'full,' approximates closely to the character of a postposition. It governs a noun in the Formative, and either precedes or follows it, more commonly the latter : *e.g.*

'to the utmost (full (حَتّیِ ٱلْمَقْدُور ، or مَقْدُور بِہر (بِہر مَقْدُور or مَقْدُور = تا مَقْدُور ، or extent) of one's power, as far as possible.'

'in (for) a whole life-time.' (عُمَر بِہر (تا عُمَر =

'a bellyful.' بِبَت بِہر

b. Its signification, when it comes after the substantive, is sometimes that of *as far* or *much as*, or *sufficient for* (= the Persian وار, see § 91, 3, *Rem.*): *e.g.*

'about, or as far as a *kos*' (whereas کوس بِہر would always imply 'a بِہر کوس full *kos*').

'that there be not as much as a *kaurī* کہ جُھوٹُہ أُس مِں گوڙِي بِہر نہ ہو (not a particle) of falsehood in it.'

'cloth sufficient for a cap.' توپِي بِہر کپڙا •

365. *a.* The adjective سا 'like' is placed *after* nouns (substantives, adjectives, pronouns) to denote similitude, and inflects like the genitive case-sign to agree in gender and number with the object compared: as

'a lion-like man' ('a man bold as a lion'). شيرِسا مَرد

'a fairy-like girl.' پرِي سِي لڙکِي

'some black-like (or blackish) object کُجِہ شَي کالِي سِي نظر پَرتِي ہَي is visible.'

Rem. An attributive adjective or a demonstrative pronoun may precede the substantive, the pronoun (see next para.) being put in the Formative: *e.g.*

'like a raging elephant;' مَست ہاتِھِي سا

'like that merchant.' أُس سَوداگر سا

b. When it follows a pronoun, it governs it in the Formative (*cf.* § 376): *e.g.*

'a wise man like thee.' تُجھہ سا آدمِي عَلَمَند

كه مُجهِ سے مُردِي كو زِنْده كِيا 'that you restored to life a dead man like me.'

تمن دَرْويش مُجهِ سے دُكهِيے 'three darweshes afflicted like thee.'

c. The Genitive, inasmuch as it possesses the character of (and is by origin) an Adjective, may also be followed by سا, forming with it a kind of compound adjective : *e.g.*

شير كِي سي صُورت 'a form like a tiger's' ('a tiger-like form ').

أُسْكا حال بدني رِياضت كا سا هَي 'its case is similar to that of bodily exercise.'

پاؤں بكرِيوں كے سے 'feet like goats'.'

عقل و تميز همارِي سي 'understanding and judgment like ours.'

d. The compound with سا may also be employed adverbially and substantively : as

سب آدمي ايك سے نہيں ہوتے 'all men are not alike.'

تو بهِي مُرده سا پڑا تها 'you also were lying like a corpse.'

دُور سے ايك شُعَله سا نظر آيا 'something like a light (a light-like) appeared at a distance.'

أُسْكا رنگت و رَوغن كُجهہ كا كُجهہ ہوئيا اور كينْچَلي سي ڈال دِي 'his colour and complexion became something quite different, and shed something like the slough of a snake' (*lit.* 'a snake-slough-like').

Rem. In place of سا, the indeclinable adjective سار occurs occasionally in the older literature : *e.g.* تِين دَرويش مُجهہ سار دُكهِيے. We may here point out that instead of مُجهہ سار دُكهِيے, the reading of Forbes's *Bāy o bahār* (ed. 1856, page 68) is مُجهہ سار ركِپے, which is absolutely meaningless. At page 203 also of the same edition we find ميرا سا دُكهِيا, which is very extraordinary; for it is evident that the

speaker means to say "afflicted like me," and therefore the reading should be مُجہِ سا دُكِھیا. Some grammarians, strange to say, receive Forbes' version as correct, and translate it "distress like mine." We need hardly point out that دُكِھیا can never mean "distress," and that if the speaker had meant to imply "distress like mine," he would have said مِیرا سا دُكِھہ.

366. The adverbial affix سا, which is added to *adjectives alone* (most commonly to adjectives of *quantity*), and indicates a *great* or *small degree* of a quality, etc., is generally confounded with the *adjective of similitude*, although the two words are quite distinct both as to origin and signification (§§ 48, 49, and 50, *Rem.*). As both are similarly constructed, it may sometimes happen that the context alone must be looked to, to determine whether *similitude* or *degree* is implied; but this can only occur when the adjective to which سا is joined is one of *quality: e.g.* كالا سا may signify *black-like*, or *blackish*, or *very black*, though the last is the more common signification. When however it is connected with an adjective of *quantity*, سا is almost invariably the *adverb of degree: e.g.* بہُت سے گھوڑے ' a great many horses;' تھوڑی سی قُصُور پر 'for a *trifling* fault;' ذرہ سي بات ' a *trivial* matter.'

367. *a.* The rules for the formation of comparatives and superlatives, and the various methods of intensifying an adjective, have been laid down in §§ 47 and 48.

b. Persian and Arabic comparatives and superlatives are of common occurrence: *e.g.* بہتر مصلحت ' the better (or best) course;' ادنیٰ توجُّه سے 'with the least attention.' The Arabic superlative, whether constructed with a masculine or feminine noun in Urdū, always takes the *masculine* form.

II. NUMERAL ADJECTIVES.

368. The following rules relate to the Cardinal numbers alone; there being nothing special in the construction of the Ordinals beyond what has been already noticed (§ 55 *et seq.*).

369. The cardinal numbers usually precede the noun with which they are connected, and this may be put in the singular or the plural, according to the following rules:

1) If the noun denote *money, measure* or *quantity, time, distance, direction, manner,* or if it be one which is used as a *collective* numeral (like the English *brace, pair, head,* etc.), as جوڑا 'a pair,' راس 'a rein,' زنجیر 'a chain,' قطار 'a string or file,' it is commonly put in the *singular*; but the verb forming its predicate is generally plural: *e.g.*

ایک هزار اشرفی ' one thousand *ashrafi* (gold-mohurs).'

چار سو روپَے کی تَھَیلی ' a bag of four thousand rupees.'

بیس گز کا تھان ' a piece (of cloth) of twenty yards.'

دس بیگھے کا کھیت ' a field of ten *bīghās*.'

دو چار گَھڑِی کے بعد ' after two or three *gharīs*.'

دو تِین دن مین ' in the course of two or three days.'

تِین ہفتے میں ' in three weeks.'

تِین مہینے تلک ' for the space of three months.'

ساٹھ برس تک ' up to (the age of) sixty years.'

تِین طرف سے ' from three sides.'

دو جانِب سے ' from two directions.'

دو طرح سے ' by two means.'

چار قِسم کی ' of four kinds.'

پَنْدْرَه سَي زَنْجِيرِ فِيل ' fifteen hundred chain of elephants' (compare
the English "fifteen hundred *head* of cattle").

نَو سَو قطار بازْبَرْداري کِي ' nine hundred string (file) of burden-bearing
اُونْٹوں کِي   camels.'

دس راس اسپِ عِراقِي ' ten rein (*i.e.* ten) 'Irāk horses.'

Rem. The plural also is occasionally used when the noun denotes
money: as چالِيس اشْرِفِياں ' forty *ashrafīs*;' and in this case, when
the noun is put in the singular, the verb also is sometimes singular,
اڑھائِي سَو اشْرفِي تِهِي ' there were (*lit.* was) two hundred and fifty
ashrafī.'

2) In all other cases the plural is more commonly
employed, though the noun may be put in the singular:
the predicate however is usually put in the plural: as

لاکھ گھوڑِي ' a lakh of horses.'

آدمِي مِيں دو چِيزِ هَيں ' there are two things (*lit.* thing)
in man.'

ايکُ سَو ايکُ مَرْد سے ' with one hundred and one men.'

دو چار باتِيں ' two or three (a few) words.'

چار پانْچ کِشْتِياں ' four or five trays.'

چار چِيزوں کِي تلاش ' quest of four things.'

دو سطرِيں لکِھِيں ' he wrote two lines.'

دو بُونْدِيں آنْسُوکِي ٹپکُ پڑِيں ' two drops of tears fell.'

أنْتالِيس گولِياں (گولِي or) هَيں ' there are thirty-nine bullets.'

370. The higher cardinal numbers, when used as
collective substantives, are put in the Formative plural, and
the noun denoting the things thus vaguely enumerated

follows in the plural or the singular, according to the
preceding rules : *e.g.*

سَيكڑوں لڑاياں 'hundreds of fights' (properly, 'fights
in hundreds').

ہزاروں ہاتھي 'thousands of elephants.'

لاکھوں رُوپَي کے تُحْفے 'curiosities (to the value) of lakhs
of rupees.'

لاکھوں (آدمِي) أُسکِے ظلُم سے مرينگے 'lakhs (of men) will die in con-
sequence of his tyranny.'

371. Similarly when the cardinal numbers (generally)
are connected with some *definite* or *specific* object, they
are used as *collective substantives*, and put in the Formative
plural, to indicate that *all* or *the whole of* the objects
enumerated are *included*; while the noun denoting these
objects may be put in the singular (*cf.* § 369, 2) : *e.g.*

چالیسوں بندر 'the whole of the forty monkeys'
(before mentioned).

چاروں فقِیروں (or فقِیر) نے 'by all of the four mendicants.'

دونوں بادْشاہوں (or بادْشاد) ميں 'between both of the two kings.'

مبري دونوں آنکھوں ميں 'into both my (two) eyes.'

دونوں حالتیں خرابِي کِي ہَیں 'both of the two states are (states)
of evil.'

ساتوں کواکِب ميں 'of all the seven planets.'

آٹھوں پہر 'the whole of the eight watches' (into
which a day of twenty-four hours
is divided, and hence) 'the whole
twenty-four hours.'

چاروں طرُف سے 'from all the four quarters' (the
cardinal points), 'from all sides.'

پانْچوں وقْت کِي نماز 'the prayers of all the five (ap-
pointed) times.'

Rem. These numeral forms appear to perplex the grammarians in no small degree. Thus we are told by one of our most recent instructors that "in the oblique cases plural, when the numerals are specific, the numeral or the noun, or both the numeral and the noun, are put in the oblique form: (*e.g.*) چالِیسوں دَرْوازي سے (or) چالِیس دَرْوازوں سے = 'through the forty doors.' But when the sense is not specific, the noun is put in the nominative plural: (*e.g.*) تِیں دِن کے عرْصے مِیں means 'for the space of three days;' but تِینوں دِن کے عرْصے مِیں or تِیں دِنوں کے عرْصے مِیں means 'for the space of *the* three days.'" These rules, we may observe, are essentially wrong, and betray a total misconception of the nature of the numeral in the cases compared. In the expressions تِیں دِن کے عرْصے سے and چالِیس دَرْوازوں سے (the signification of which differs in no respect from that of چالِیس دَرْوازي (تِیں دِنوں کے عرْصے سے, the numeral is used as an *adjective*; whereas in the expressions چالِیسوں دَرْوازي (or دَرْوازوں) سے, etc., the numeral is used as a *collective substantive*, signifying 'including the whole total of forty,' or 'in their whole total of forty,' etc.: thus چالِیس دَرْوازوں (or دَرْوازي) سے means 'through forty,' or 'the forty doors,' according to the context; but چالِیسوں دَرْوازي (or دَرْوازوں) سے signifies 'through the doors in their whole total of forty,' or 'through all the forty doors.'

CHAPTER IX.

PRONOUNS.

I. THE PERSONAL PRONOUNS.

372. The personal pronouns are not usually expressed
when they are the subjects of *personal* verbs, and are even
often understood in other instances. But they must be
expressed where perspicuity, contrast, or emphasis is
required. They generally precede the verb; but they
sometimes follow (commonly in the Imperative), espe-
cially in poetry: *e.g.*

اُسے چھوڑکر کیونکر جاؤں ' how shall I leave it and go?'

مَیں کُروں ' should *I* do (it)?'

دانِشمَندوں کا قَول یاد کرتا 'I used to call to mind the saying of the wise.'

عَجِب نادان ہَیں وُہ ' rare fools are they.'

373. Two or more pronouns forming the subjects of
one predicate are arranged in the order of the persons
(§ 290). The same order is commonly (though not in-
variably) observed when the pronouns are in an inflected
case: *e.g.*

کہ میری تیری وُہی پتا ہووے ' that that same may be a sign
between me and thee.'

میری تُمھاری ہنّسائی ' the causing (of people) to laugh at
me and you.'

اُس میں اور مُجھ میں کیا But ' what difference is there between
فرق ہَی him and me?'

374. The Genitives of the pronouns are properly possessive adjectives in the Nominative (§ 154), and are inflected accordingly. They are however frequently used as objective genitives : as

تُمھاری تلاش میں ' in quest of you.'

اُسکی تلاش میں ' in quest of him or it.'

میرا دیکھنا منحوس جانتے ھیں ' they consider the sight of me un-
lucky.'

ھماری پکڑنے کو ھاتھ چلائے ' he groped with his hands to catch
(for the catching of) us.'

375. *a.* The place of the Accusative of the personal pro-
nouns (including the Demonstrative, when it is used for the
pronoun of the *third* person) is supplied by the Dative,
either of the two forms of which may be used as a Dative or
an Accusative ; but the form which takes the postposition
کو is that more commonly used for the Accusative : *e.g.*

ھماری آقا سندباد نے تُجھیکو بُلایا ھی ' our master Sindbād has called thee.'

کپڑا منھ سے سرکاکر مجھیکو دیکھا ' she moved the cloth from (her) face
and looked at me.'

تُجھیکو وھاں پہنچا دیا ' he went there with you ' ('brought
you there').

اُنکو کیا گئے ' they ate them up.

فقیر اُسکو دیکھکر سُن ھُوا ' this *fakīr* became paralyzed on
seeing her.'

تُجھے پہچانکر ' having recognized thee.'

تاکہ مجھے دیکھیں ' in order that they might see me.'

مجھے مُوا ھُوا جانکر ' deeming me dead.'

اُسے چھوڑکر کیونکر جاؤں ' how shall I leave it and go ?' (*lit.*
'go, having left it').

اُنھیں دیکھتے ھی ' on the instant of seeing them.'

b. If the Dative and the Accusative of a pronoun occur in the same sentence, the Accusative takes the postposition کو, and the Dative the second form: as

اُسْکو فُلانے صاحِب نے مُجھے دِیا ' a certain gentleman gave it (or that) to me.'

c. Similarly the second form of the Dative is used for the Dative or Accusative of the pronoun if, in the same sentence, the direct or indirect object of the verb is a noun constructed with کو: *e.g.*

تُمہیں خُدا کو سَونپا ' I have entrusted you to God.'

قاضِي نے لڑکے کو أسے سِپُرد کِیا ' the Ḳāẓī made the child over to her.'

376: *a.* When a personal pronoun in any case except the Nominative and Vocative is connected with an attributive adjective, it precedes the same in the Formative, and the case-sign is added to the adjective: *e.g.*

تُجھ کم بَخْت نے ' by wretched thee' ('thou wretched one').

مُجھ خانہ خراب کِي حقِیقت ' the true story of ruined me.'

مُجھ عاجِز کو ' to lowly me.'

b. Excepting the Agent case and the Genitive, as well as the Nominative, the same construction obtains when the emphatic particle ہے or ہي (plural ۓں or ہیں) is added to the pronouns, that of the *third* person included: *e.g.*

تُجہِي کو دِیا ' I gave it to *you*' (and not to any one else).

مُجہِي سے مائنگے ' let him ask me' (properly, ' let him ask it from me').

أسِي کا کام ہَي ' it is his work alone.'

' I alone did not do this.' But كِيا نَہِيں كام يِہ هِي نے مَيں

' my course is the correct one.' هَي تَهِبكَ طَرِيقَ هِي مِيرا

' this property is *yours.*' هَي هِي تِيرا مال يِہ

c. The Adjective of Similitude سا (as has been shown in § 365) always *follows* the personal pronouns, and governs them in the Formative. It rårely occurs however in connection with the pronoun of the third person. In the pronominal adjectives ويسا, أيسا, the pronoun is *demonstrative*, not *personal*, the signification being not *like him*, or *it*, but *like this*, or *that*, *such* (*cf.* § 156 and *Rem.*).

d. The postposition پاس, which governs both the Formative and the Genitive of substantives (§ 239), may likewise govern the Formative or the Genitive of pronouns: *g.* پاس مُجِهے 'near me,' پاس أُس 'near him.' In both cases however the Genitive is the more common construction.

Rem. The plural pronoun هم is often used for the singular مَيں by persons of rank or position when addressing inferiors; and the plural تُم is commonly employed in place of the singular تُو. These forms being thus used in the singular, their place as plurals is often supplied by the expressions لوگ هم 'we people,' 'we;' لوگ تُم 'you people,' 'you.' The use of تُو 'thou,' though common among the vulgar, is restricted by the educated to the purpose of indicating *contempt, affection* (chiefly in addressing children, or old and trusty servants), or *reverence* (whence its employment in addresses to the Deity). The educated, when conversing with equals, generally use the singular pronouns مَيں and آپ for ' I ' and ' you ' ('thou'); but تُم may be used instead of آپ, if the two persons are intimate friends. The respectful forms for the third person *singular* in any of the inflected cases except the Agent, are أُنكا, أُنكو, أُنكا, etc. ; as حُكْم أُنكا ' his order ;' but in the case of

the Agent the form is أُنهوں نے كها (*e.g.* أُنهوں نے كها ' he said'), and not
أُن نے, this being now the ordinary form of the singular Agent
(*cf.* §§ 140, 141).

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II. THE DEMONSTRATIVE PRONOUNS.

</div>

377. The Demonstrative pronouns are local adjectives;
but, by omitting the object defined, they may be used as
nouns: as يے كيا هيں ' what are these ?' يِہ سُنْكر ' hearing
this.'

378. There is no personal pronoun of the third person
in Hindūstānī: its place is generally supplied by the
remote demonstrative وُہ *that, he, she, it.* But if it be
desired to distinguish between a near and a remote object,
the pronoun يِہ 'this' is used to indicate the nearer object.
When the demonstratives are used as personal pronouns,
the case-signs are added immediately to them; but when
they are employed adjectively, defining a noun in an
inflected case, they are put in the Formative, but the
postposition of the case is added to the substantive (*cf.*
§ 141): *e.g.*

يِہ آدمِي كيا كہْتا هَي ' what does this man say?'

وُہ شَخْص ميري پاس بَيٹْها تها ' that person was seated near me.'

اِس كام سے بازآ ' refrain from this business.'

أُس غار كے پاس ' near that cave.'

وُہ مُجهے ديكهيگا ' he will see me.'

اِسْكا كُچه اِعْتِبار نہيں ' there is no believing him (this man
near).'

أُسْكو ميري پاس لاؤ ' bring him to me.'

Rem. a. The forms بِہ and وُہ are both singular and plural in Urdū (§ 141, *Rem. c.*): *e.g.* وُہ کَہتے ہَیں ' they say.'[1]

Rem. b. The rules laid down in §§ 373-376, apply also to the pronoun of the third person.

379. The Demonstrative یِہی ' this same, this very' (= یِہ + the emphatic particle ـی, or, in the plural, ـیں), refers emphatically to an object close at hand, or just spoken of, or about to be mentioned; وُہی ' that same, that very,' to a more remote, or a previously mentioned object : *e.g.*

ہَماری طالِع میں یِہی یِہی لِکھا ہَی کِہ روز لَکڑِیاں توڑیں ' this same is written in our destiny (namely) that we shall break (gather) sticks every day.'

اِسی طرح اشرفِیاں کے لالچ سے ' in this same (afore-mentioned) manner, through greed of *ashrafis*.'

ہر سال اِنہِیں دِنوں مِیں ' every year in these same days.'

وُہی عَورت کَہنے لگی ' the same (afore-mentioned) woman began to say.'

نَوکر چاکر اُسی صاحِب کے ' the servants of the same (afore-mentioned) gentleman.'

اِنہِیں سب تاجِروں کے ساتھ ' along with all these same (afore-mentioned) merchants.'

[1] Similarly in Sindhī ہِي ' this' or 'these;' ہُو ' that' or 'those.' The use of these forms in the plural is termed "ungrammatical" by a recent writer on Urdū grammar. The same thoughtless remark was made some years ago in one of the notes to an English translation of a well-known Urdū work, and happening to fall under the eye of a native scholar in India, called forth the following : " We shall ere long, I suppose, have English gentlemen coming out to India to teach us how to speak and write our own tongue correctly and idiomatically." It may perhaps induce these gentlemen to change their opinion on this subject if they learn that the original plural form of جو also was جے (as it is now in Marāṭhī and Sindhī), and that this ultimately gave place to جو, as وِي, in Urdū, is giving place to وُہ.

380. *a.* In the Accusative, the Demonstratives, when used as adjectives or substantives defining a thing, may take the Nominative forms يِہ, وُہ, if there be no stress laid on them, or the object defined by them has not been previously mentioned; but these forms can never occur when the Demonstratives are used as personal pronouns : *e.g.*

يِہ گَٹّھَرِي کَہاں پَہُنْچاؤں ' where shall I take this bundle ? '

وُہ مال کَبْھی دِن کَھاؤُنْگا ' for how many days shall I subsist on that money ? '

يِہ سُنْکَر ' having heard this.'

مَیں وُہ تُجھے دُوں ' i will give that (not *it*) to thee.'

b. But if the Demonstratives refer to an animate object, or to a thing which it is desired to bring conspicuously forward (*cf.* § 346, 2, 3), they take the inflected form (§ 378), and the postposition کو is added to the noun defined by them: *e.g.*

اِس لَڑکے کو کِیُوں مارْتے ہو ' why are you beating this boy ? '

اِس کُتّے کو لے جاؤ ' take this dog away.'

اُس کِتاب کو مَیں نے پھاڑ ڈالا ' I tore that book.'

c. The use of one or other of the two forms of the Dative-Accusative (viz. اُنْکو or اُنہیں, اُسْکو or اُسے) of the personal pronouns has been explained in § 375.

Rem. If the Demonstrative defines a noun followed by the adjective of similitude سا, it takes the inflected form (§ 365): as اُس سَوْداگَر سا 'like that merchant.'

381. The Demonstratives are occasionally used in the sense of the pronominal adjectives ویِسا, ایِسا, derived from them. In such cases an explanatory or descriptive

sentence introduced by the explicatory particle کِ 'that,' generally follows: as

روشَنِ کا بِہ عالم تِہاکِ شبِ قدر 'such was the state of brilliance that
کو وہاں قدر نَ تِہی   the Night of Power had (would have had) no power (consideration) there.'

<div align="center">III. THE RELATIVE PRONOUNS.</div>

382. There are in Urdū two sorts of relative sentences; namely 1) such as are introduced by the Relative pronoun جو 'who, which, what,' etc.; and 2) such as are annexed to an immediately preceding definite or indefinite noun without the aid of a Relative pronoun. A sentence of the former kind is called جُملَۃ موصولۃ *a conjunctive sentence*; of the latter kind جُملَۃ وَصفِیَۃ or نَعت *a descriptive* or *qualificative sentence* (see § 276, *Rem.*).

<div align="center">1) THE CONJUNCTIVE SENTENCE.</div>

383. The Relative pronoun جو is used both substantively and adjectively: it may moreover be definite or indefinite; as جو آیا 'he who came,' or 'whoever came.'

384. *a.* When the Relative is used as an indefinite substantive, its clause is generally followed by one introduced by the correlative or determinative pronoun سو or وُد (more commonly the latter, which is often more emphatic than سو), which takes up the Relative, the two pronouns agreeing in gender and number, but each standing in the case

determined by its relation to its own clause. The correlative however is often omitted: *e.g.*

جو هو سو هو 'happen what may' (*lit.* 'whatever shall happen, that (or it) shall happen.'

جسمیں تُمہاری خُوشي هو سو کرو 'do that wherein your pleasure consists' ('do whatever you please').

جو چُست و چالاک تیِے وُہ جلْدی 'those who were smart and active سے پنسوتوں پر کُودکر سوار هُوئے quickly jumped into the boats and went on board (the ship).'

جو آیا (وُد sc.) مالا مال هوکرگیا 'whoever came went away laden (with treasure).'

Rem. Compare with the Urdū وُد or جو ـ سو , the Sanskrit यद् *yad*— तद् *tad*, and the Latin *qui—is*, or *idem.*

b. The Relative (and, as the case may be, the correlative) may be repeated for the sake of emphasis (تاکید, see *Rem.* § 276): *e.g.*

جو جو چیـزیں مُنـاسِـب اور 'whatever articles I considered ne- فائدہ مند سمجھیں خریدیں cessary and advantageous (those) I purchased.'

c. The indefinite pronouns جو کوئي 'whoever,' جو کُچھہ 'whatsoever,' are also constructed like the Relative; and the place of the following determinative pronoun may be supplied by one of the pronominal adjectives وَیسا, اَیسا : *e.g.*

جس کِسي کو الله نے بہّت ہي 'to whomsoever God has given a نِعمتیں عطا کِی ہیں اُسکو لائق great many good things, it behoves ہی کہ شُکر ادا کرے him to render thanks.'

اُن پھولوں کی پتّوں سے جو کچھہ ' whatever they suck from the petals
چاٹتی ہیں وُہ لعابدار شیرد of those flowers is reproduced in
ہوکر نکلنا ہَی ' the form of a viscous and sweet
substance (called honey).'

جو کچھِہ اُسْکا فائدہ بیان کیا تھا ' whatever (all that) he had described
ویسا ہی دیکیا as its beneficial effects, exactly
such I found (it to be) '

385. But if the relative clause is used adjectively (as the صله) to describe or define a preceding substantive, the construction is similar to that of English: the Relative agrees with its antecedent in gender, number, and person, the concord in gender (since the pronoun has no distinct forms for masc. and fem.) being indicated by the predicate of the relative clause. The case of the Relative is determined by its relation to its own clause: *e.g.*

ایک حکیم جو پُرانے خط کے پڑھنے ' a sage, who was skilled in decipher
میں ہوشیار بیا ing old characters (or writings).'

یہ ایک اندھیر ہی جسکا کچھہ ' this is an outrage for which no
تدارُک نہ ہوتا punishment is inflicted.'

یہ دولت خانہ سندْباد کا ہی جسْنے ' this mansion is Sindbad's, who
جہاں کے تمام دریاؤں کا سفر کیا has made the voyage of all the
ہی seas in the world.'

اُنمیں ایک بادشاہ ہوتا ہَی جسکو ' there is (they have) a king among
یعسوب کہتے ہیں them, whom they call Ya'sūb.'

386. *a.* The antecedent, especially if it be an indefinite substantive, is often attracted (in the same case as the Relative adjective) into the relative clause, and the construction is then the same as that explained in § 384: *e.g.*

جو پادْشاد أن پر عمل نَ کری ' the king who (= whatever king)
أُسْکِي سلْطَنت همیش مُتزلْزِل   does not act upon them, his do-
رهِي   minion will ever remain in a
  tottering condition.'

جو لوگ حاضر تهے أن میں سے ' none of the people present could
کوئي أس خطاکو نَ پڑھ سکتا تِها   read that character.'

جن تاجِروں کِي دِیانت أور امانت ' I embarked in a good ship along
پر اِعْتِماد تِها أُنْکے ساتِھ ایک   with some (those) merchants in
اچِّھے جهاز پر سوار هُوا   whose honesty and integrity I had
  confidence.'

جس شخّص کے سینے میں کِینہ جم ' no benefit—naught but harm (lit. no
گِبا هي أس سے بجُز ضرِرکے أور   benefit save harm) will be received
کُچھ فائْده حاصِل نَ هوگا   from the person in whose bosom
  rancour has established itself.'

جس نوکر کو مُتقرّب بنائِیے أُسْکي ' listen to no complaint against the
نِسْبت شِکایت نَ سُنِیے   servant whom you make a favourite
  (or confidant).'

جس وقّت معّلُوم هو کِ فُلاں شخّص ' when (lit. at which time) it be-
جُعْل خور هَي أُسي وقّت أُسْکے   comes known (to the king) that
دفِعیے کِي تدْبیر کری   such and such a person is a tale-
bearer, let him immediately (lit. at that very time) take steps
to remove him (from his place).'

b. If the Relative be connected with a substantive
denoting *place*, *direction*, etc., one of the corresponding
pronominal adverbs (§ 224) will take the place of the
determinative pronoun: as

جس طرف سے آیا أُدھر هِي کو چلا ' he went in the same direction from
  which he came.'

جِس درخْت کے نِیچے تُو کھڑا ھَي ' a water-pot filled with gold mohurs
یہاں اِیکْ آفْتابَہ اشْرِفیوں سے بھرا   is buried here under the tree
ھُوا گڑا ھَي   where you are standing.'

387. If emphasis is laid on the Demonstrative clause, it generally precedes the Relative : as

پِھِر أُس مکّھِي کو مار ڈالْتا جو بدبو ' and then he kills the bee that brings
اَپْنے ساتھ لاتِي ھَي   the offensive smell with it.'

بے فِکْرِي مِیں وُھِي لوگ زِنْدگِي ' those people alone pass their lives
بسر کرتے ھیں جو احْمق اور   in unconcern who are foolish and
غافل ھیں   thoughtless.'

أورِوْد تدبیرجِس سے مَیں یہاں تک ' and I explained in their presence
پہُنْچا أُسکے سامْنے بیان کِیا   the expedient by (means of) which
    I got there (lit. here).'

Rem. In sentences like the above the native grammarians regard the position of the relative clause as in no wise different from what it is in the sentences noticed under § 386. For example : analyzing the two sentences وُد کِتاب جو تُم نے , etc., and جو کتاب کہ تُم نے لِي تِھی, they say that, in the first, the *conjunctive noun* (اِسْمِ مَوصُول) لِي تِھی; and تُم نے لِي تِھی, and the *conjunctive clause* (صلہ) is جو کِتاب; and that, in the second, the conjunctive noun is وُد کِتاب, and the *sila*, جو تُم نے لِي تِھی.

388. *a.* The Relative may be used both as subject and object in one and the same sentence, which then becomes doubly correlative. This construction is always employed in such sentences as in English contain both an indefinite Relative and an indefinite Pronoun. For

example, "*whatever* came into the mind *of any one*," would
in Urdū be expressed thus: "*whatsoever* came into the
mind *of whomsoever*." In such cases the Correlative pro-
nouns are, one or both, frequently omitted in Urdū: *e.g.*

جو جس کے ہاتھ پڑا الٹ کیا 'whatsoever fell into any one's *lit.*
whomsoever's hands, he carried off'

جسکے واسطے جو صُورت مناسِب 'whatsoever form He considered
جانی عطا کِی for any one soever, He bestowed, it.'

جسکے واسطے جو کُچھ مُناسِب تھا 'whatsoever was proper for any
عطا ہوا ہی soever has been bestowed.'

b. A pronominal adverb derived from the Relative pro-
noun may even take the place of one of the Relatives: *e g.*

اور جہاں سے جو کُچھ پاتے ہیں لے 'and whatsoever they find any
آتے ہیں where they bring thence' (*lit.* 'and
whencesoever whatsoever they find
they bring').

جو جَیسا کریگا ویسا پاویگا 'as any one does so will he receive.'

Rem. a. This construction, it may be observed, is derived from the
Sanskrit: *e.g. yad rochate yasmai,* 'whatsoever is pleasing to whomso-
ever,' or 'whatever pleases any one;' and, as might be expected, it is
found in the Persian also: *e.g.* بهرکه هرچه سزاوار بود بخشیدند 'what-
soever was suitable to any one has been bestowed.'

The Relative is never employed in connection with the Indefinite
pronouns, except to form the compound indefinite pronouns جو کوئی
(Formative جس کِسی), and جو کُچھ. If in the first of the above
examples we were to substitute کسی کے for جسکے, جو would no
longer be a Relative pronoun, but a conjunction, and the meaning of

the sentence would be "if it fell into the hands of any one, etc." The Relative pronoun however partakes considerably of the character of the Indefinite pronoun, and frequently implies a *condition* also, thus taking the signification of the conjunction جو, 'if;' as جِس صُورت میں

(= اگر کِسی صُورت میں) وُہ لوگ خائِن ہُوئے ـ أور بادشاہ کو أنکے کہنے پر اِعتِماد هُوا ـ نو بہُتیری ۔ے گُناہ جان سے جائینگے 'if in any case (*lit.* in the case in which) they turned traitors, and the king had confidence in their statements, then many innocent people would (*lit.* will) lose their lives.'

389. The relative adjectives and adverbs also are used correlatively, in the manner of the relative pronoun : *e.g.*

حَسسا کَما وِیسا پایا 'as he (or I) did, so he (or I) received.'

جبِّاں ٻں ٻہاں خار 'where the rose (is) there (also is) the thorn'

حتّٰنا جاحمِّے أساٻے لو 'take as much as is necessary (as you want).'

جب تلک سانس تب تلک آس 'while there is life there is hope.'

2) THE QUALIFICATIVE SENTENCE.

390. The qualificative or descriptive sentence is annexed to an immediately preceding definite or indefinite noun which it qualifies or describes. It is always introduced by the particle ک 'that,' which is simply an *explicatory* particle (called کاف بیانِیَہ *the kāf of the descriptive sentence*, when preceded by a substantive, and کاف عِلَّہ, *the kāf of the conjunctive clause*, when it is preceded by a relative pronoun), and hence may also stand before a sentence beginning with the relative pronoun when such sentence

is descriptive of that which precedes it. The qualificative clause following کِ contains a pronoun (either expressed or understood, or implied in the verb) which refers to the qualified noun, and connects it with the qualificative clause. This pronoun (the case of which is altogether independent of that of the antecedent) supplies the syntactical place of our relative pronoun. The particle کِ it should be observed is sometimes omitted and not generally translated: *e.g.*

مرْدِ دانا تِها (*sc.* وُہ) وزیر کِ 'the *wazīr*, who (*lit.* he) was a wise man.'

أُسْكِي (وِي) کِ آدمِی سے بہُت اور 'and a great many men., who (*lit.* they) were on its back.'
پُشت پر تِهے

مُلاقات سے شخص أیسے کِسی کِ 'to the end that I might meet with some such person with whom (*lit.* that with him) I might return to my native land.'
وطن کو ساتِہ أُسْكے کِ جانے ہو
جاؤں

(کِ) ہَي دُوکان ایک (*sc.* کِ) دیکِیا 'I perceived (that) there was (*lit.* is) a shop wherein (*lit.* such that in it) two cages were (*lit.* are) hanging.'
ہَیں لٹْكے پِنْجَرے دو مِیں أُس

تِہي پائی پرورش نے جِس کِ غُلام وُہ 'that slave who had been fostered.'
نِہِں حِساب جِسكا کِ مال اِتْنا 'so much wealth of which there is no calculation.'

Rem. The construction with کِ is borrowed from the Persian, and the explanation here given of its use is taken from the Kawā'idĕ Urdū Part IV. *Kī* is neither itself a relative pronoun, nor does it "at the beginning of a sentence with a personal pronoun coming in sub-

sequently represent the Relative;" but it is in all cases a simple particle heading a descriptive or defining clause, which clause, as we have observed above, contains a pronoun that supplies the syntactical place of our relative pronoun. We subjoin the analysis of a sentence by a native grammarian in corroboration of this view. وُہ کِتاب کِ گَھر "the analysis is this—وہ, *isme ishāra*; کِتاب, *mushārun ilaih*; *ishāra aur mushārun ilaih milkar mausūf hū'ā*; کِ, *kāf bayān kā*; گَھر, *majrūr*; یہ دونوں, *jarr, aur yih donon milkar muta'allik hū'e fe'l, ya'ne* کی جسکی *le, jiskā fā'il zamīr hai jo phirtī hai* کِتاب *kī taraf: pas fe'l apne fā'il aur muta'allik se milkar, jumla'e fe'līya hokar, sifat hū'ī mausūf kī: to yahān jumla* گَھر پر رکَھی ہی *jumla'e wasfīya yā na't kahlāwegā.*"

IV. THE INTERROGATIVE PRONOUNS.

361. The Interrogatives are used both substantively and adjectively. As a substantive, the interrogative pronoun کَون 'who?' applies to persons only, and the interrogative کیا 'what?' to things. As an adjective کَون applies to things as well as persons, and کیا, when used as an exclamatory word (see § 396, 2, 3), applies to persons as well as things. کَون is declined in the singular and plural (§ 143, IX.); کیا is indeclinable, the Genitive کاہے کا and the Dative کاہے کو belonging properly to the Hindī (Braj) pronoun کہا 'what?' (§ 144, *Rem. b.*): *e.g.*

تُم کَون ہو 'who are you?'

کِس نے أیسی بات کہی 'who said such a thing?'

وُہ گَٹَھڑِیاں کِس سَوداگَرکِی ہَیں 'what merchant's packages are those?'

تُمہارا نام کیا ہی 'what is your name?'

کیا کَہتا ہی 'what does he say?'

مُجھ سے کیا قُصُور ہُوا 'what fault have I committed?'

392. The pronouns may be repeated for emphasis (تاکید,
see § 276, *Rem.*), with a distributive force, or to imply a
great number or variety : *e.g.*

کس کِس طرح 'in what various ways?'

تُجھ میں بہت عَیب ہَس کس 'you have many faults, which parti-
کِس کو گِنوں   cular ones shall I enumerate?'

أن سبھوں نے کِیا کِیا کام کِیئے 'what several works did they all do?'

393. When the question refers to one of two or more,
the particle سا (fem. سی) is generally added to the interro-
gative : as

کَونسی کتاب میں 'in which particular book?' (out of two or more).

394. The Interrogative like the Relative (§ 388),
may be used as both subject and object in the same
sentence: *e.g.*

دیکِھوں کَون کِس مرتبے میں ہی 'let me see in what rank each of you
stands' (*lit.* 'who stands in what
rank?')

395. The Dative form کاہے کو is used only with the
signification of *why?* as کاہے کو أنکے پاس جائے 'why do they
go near them?' But at the present period the phrase کس
واسطے or کِس لِئے 'for what purpose?' 'why?' is more
common : *e.g.* یہاں کِس لِئے بَیٹھے ہو 'why are you sitting
here?' تُم سب اِس ویرانے میں کِیوں آئے ہو 'why have you
all come to this desolate place?'

396. *a.* The Interrogative کِیا corresponds in nearly all
its uses to the English 'what?' It is employed, for
example, to express:

1) *Indifference to* or *the ability to dispense with* a thing, or to imply the answer 'no,' 'none whatever:' as

تُجِهے نی بِہِشت پیاري مَیں لِكے 'what shall I do with Paradise (what
کَما کَروںگَا   is Paradise to me) without thee,
darling?'

کِھانے میں شرم کیا ہَی 'what shame is there in eating?'
('there is no shame,' etc.)

Rem. a. Compare also the use of کیا in the following: آدمی کیا دیو تِھا 'a man! nay, he was a demon' (or 'he was no man, he was a demon'; ہمارے اخلاقی مباحثوں پرعمر کا تو کما ذکر ہی خُود ہماری ہم وطن ہی نوجّہ نہیں کرتے 'our very countrymen themselves, not to speak of others, pay no attention to our moral discussions;' آزمائے ہوئے کو پِھِر کیا آزماؤں 'to what purpose should I again test that which (or him who) has been tested?'

Rem. b. The interrogative adverbs کب 'when?' کہاں 'where?' etc., are also often used to imply the answer 'no,' 'never:' *e.g.* خُوشامد کب کری عالی طبیعت اہل دَولت کی 'when does a noble-minded man flatter the rich?' *i.e.* 'a noble-minded man never flatters,' etc.

2) *Indignation*, or *rebuke*; as

تُم کیا کرتے ہو 'what are you doing?' ('don't do that!')

3) *Surprise* or *wonder*: as

کیا ہی نیك مرد ہی 'what a very good man he is!'

b. It may also be used like the English 'how' to denote *extent* or *degree*, etc.: as

کیا خُوب 'how fine or excellent!'

اگر کوئی اُسکے کپڑوں مبں گُھس کر ' if one forces its way into his clothes

کاتے تو کیا (= گَیسا) بے قرار   and bites him, how restless he

ہوتا ہَی   becomes.

397. کیا—کیا like the English *what—what*, and *whether—or*, are used correlatively to connect sentences: *e.g.*

کیا لَیل و کیا نِہار ' what night and what day?' or
' whether in the night or in the day.'

کیا خُوشي أَور کیا تشْوِیش مبں ' whether in joy or sorrow?'

398. The Interrogatives are used in *indirect* as well as direct questions: in such cases the interrogative clause generally stands as *object* to a preceding negative verb, or an interrogative sentence that is equivalent to a negative: *e.g.*

کیا جانُوں کہ وُد کوں (شخّص . *sc*) ہَی ' what know I (= I don't know) who (what person) he is ?'

أُسکو معْلُوم نہ تِھا کہ أُس مکان مبں ' he did not know who lived (*lit.* کَون رہْتا ہَی أور وُہ عالِیشان   lives) in that house, and whose محل کِسْکا ہَی   that grand mansion was (*lit.* is).'

Rem. a. In such sentences the verb of the governing clause must always be either directly or indirectly negative, otherwise the interrogative cannot be employed; a sentence like مَیں جانتا کُوں کہ وُد کون ہَی is unidiomatic and wrong. It betrays a misconception of Urdū idiom to say of sentences like those given above that "the Interrogative is used instead of the Relative."

Rem. b. The interrogative particles آیا 'is it?' 'whether?' and کُوْنکر 'how?' are also used in interrogative sentences, the latter commonly:

آیا یہ حالت فاعِل کی بیان کرتا ہَے یا مَفعُول کِی ' .e.g.

indicate the state of the agent or of the object?' تُم یہاں کیُونکر آئے

'how did you come here?'

V. THE INDEFINITE PRONOUNS.

399. The indefinite pronouns کوئی *some, any, a, a certain,*
etc., and کُچھ *some, a few, a little,* etc., when used substan-
tively, apply, the former to living beings, the latter to
things only; but as adjectives either may be connected
with any noun, whether this denote a person or a thing.
The pronoun کوئی to a great extent supplies the place of
the English indefinite article: it is declined in the singular
only, and is not commonly connected with a plural noun
(see *Rem.* below), never perhaps with a plural of persons:
کُچھ is indeclinable, but it may be connected with a plural
denoting either persons or things:[1] *e.g.*

اگرکوئی مُعتَرب خِمانت کرے یا اَور ' 'if a confidential servant commit
کِسی خطا کا مُرتکب ہو   treachery or be guilty of any
other offence.'

جب کوئی مکّھی دُوسری چھتّے ' 'when a bee of another hive wishes
کی آنا چاہتی ہَے   to come.'

ہندُوسِتان کے کِسی خِتّے میں اِیک ' 'in a certain region of Hindūstān
راجَ تِھا   there was a king.'

کُچھ پانی لاؤ ' 'bring some water.'

مُجھکو اِس میں کُچھ شک ہَے ' 'I have some doubt respecting this.'

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[1] A recent writer on Urdū grammar terms the use of *kuchh* with a plural noun
"uncommon" and "inelegant." We can confidently affirm that it is *commonly* so
used by the best native writers, and they are certainly the best judges of the
"elegance" of the construction. The same writer doubts the use of *kuchh* in applica-
tion to persons; that it is so used will be seen from the seventh and eleventh of the
above examples.

'یہ اُس سے کُچھ (= کِسِی قدر) بہتر ہَي ' this is somewhat better than that.'

'یہ بِھي کُچھ آدمِي ہَي ' he (this man) too is something of a man.'

'شاید کُچھ نامُناسِب باتیں میری زبان سے نکلیں ' perhaps some improper words escaped my lips (*lit.* tongue).'

'اور کُچھ تُنُبان بناکر درخْت کے اُوپر باندھ لِیں ' and having made some screens, I tied (them) upon the tree.'

'بَچوں کي کُچھ ہڈیاں درخْت کے بیچے اور کُچھ گدھ کے کُھنڈھلے مس پائیں ' they found some of the young one's bones under the tree, and some in the vulture's hollow.'

'بہُت سے آدمي کہ اُسکي پُشت پر نِبے کُچھ پَنسوئیوں پر اور کُچھ تمرکر جہاز پر آگئے ' many men who were on its back, some in boats and some by swimming, came on board the ship.'

Rem. a. The inflected form کسو of the interrogative کوئي, though of frequent occurrence in the older literature, is now seldom used.[1]

Rem. b. کوئي uninflected is sometimes used in connection with a plural substantive denoting a thing; as کوئي دن غریب خانے میں کرم فرماؤ ' grace for a few days this humble dwelling;' but this construction is not common, کُچھ or چند being more generally used in place of کوئي ' a few,' and in the sense of *some* or *certain*, the pronominal adjective بَعض or بَعضے being usually employed with a plural substantive: *e.g.*

'بَعض مُؤرِّخین نے لِکھا ہَي ' certain historians have written.'

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[1] Similarly of the two forms کدھِي ,کبِّي, and کدھُو ,کبُّو, the latter are now commonly used instead of the former.

بعضے جاهِل آور کمینے لوگوں کي ' it is the habit of some ignorant and

عادت هوني هَي low people.'

بعْضِي بعْضِي باتیں حُضُور میں ' I would question your Highness

پُوچِهُوْنُگا about certain matters.'

Rem. c. کئِي ' several,' is not the plural of کوئِي, as some grammarians suppose, but a distinct pronominal adjective, derived (like کي ' how many ? ') from the Sanskrit कति *kati*.

Rem. d. The particle سا may be added to the indefinite pronouns to intensify the signification : as کوئِي سا ' any one whatever.'

400. In connection with a following negative the indefinite pronouns are equivalent to our ' no,' ' no one,' ' none,' ' none at all ' *e.g.*

مُلْکَ مس کوئِي سرْکش نرها ' no (not a) rebel remained in the kingdom.'

آور کِسی أور کُنْجِي سے نَ کِهْلا ' and it opened with no other key.'

کُجِہ فائدد حاصل نہوگا ' no benefit will be derived.'

کُجِہ کهانے پینے کي چِهزیں اس ' no eatables and drinkables are

اطراف میں نہیں مِلْتِس obtainable in these parts.'

Rem. کُجِہ in combination with other pronouns and pronominal adjectives has other significations, corresponding to our ' all,' ' ever so much,' etc.: *e.g.* آور مَیں أنکے هاتِهوں سے یہ کُجِہ دُکہ دیکِهوں while I experience all this pain at their hands;' اگر کوئِي ایکَ دانہ بوتا هَي تو أُس ' if one sows a single seed, what an immense کُجِہ سے کتنا کُجِہ پیدا هوتا هَي quantity springs from it !'

401. کُجِہ—کُجِہ , and کوئِي—کوئِي , are equivalent to our *one—another*: *e.g.*

كوئي كُچھ كَہْتا هَي كوئي كُچھ 'one says one thing, another (says) another.'

گُناد كوئي كرے سزا كوئي پاوے 'one commits a fault, another receives the punishment.'

كوئي تو باپ دادے كي مِيراث كے 'one holds to a religion as an heir-
طَور پر كِسي مذهب كا قابِض loom from his ancestors, another
هَي ـ اوركِسي نے دُنْيا كي دَولت has made choice of an unsound
و عِزّت كے واسْطے مُتزَلْزِل دِين (*lit.* shaky) faith for the sake of
اِخْتِيار كر لِيا هَي worldly wealth and honour.'

Rem. The indefinite pronominal adjectives (*e.g.* فُلان, فُلانہ or فُلانا 'such-and-such,' or substantively, 'so-and-so,' كئي 'several,' etc, § 155), are constructed as ordinary adjectives, and call for no special notice.'

VI. THE REFLEXIVE PRONOUN.

402. The Reflexive Pronoun آپ 'myself,' etc., singular and plural (§ 150), is employed as an emphatic appositive (تاكِيد, see *Rem.* § 276) to a noun or personal pronoun (expressed or understood) which forms the subject of a sentence: as

موهن آپ آئيگا ' Mohan himself will come.'
مَيں آپ وہاں گيا ' I myself went there.'
اِس لِئے (وُہ *sc.*) آپ بھِي عَيش ' for this reason (he) himself also
و عَشرت ميں بسر كَرتے used to live in ease and enjoyment.'
أور نہ (وُد *sc.*) آپ كِسي كے پاس ' nor shall (he) himself go near any
جائے one.'

Rem. The emphatic هي may be added to آپ : *e.g.* وُد آپ هي آيا 'he *himself* came;' and instead of آپ the Persian pronoun خُود often

occurs: as ' کسی کے واسطے کُوا مت کھود كِ (تُو .sc) خُود گِریگا' dig not
a pit for any one, for you yourself will fall.'

403. آپ may also be added emphatically to its own
inflected forms, and the word اپنے may even be omitted, as
the personal pronoun in the Nominative is (§ 402): *e.g.*

'تو اپنے آپ کو ملامت کرنی 'in that case he should blame
حاصلـ   himself.'

'تُو (اپنے .sc) آد دو بے 'you consider yourself faultless.'

'ايكْ درَويش (اپنے .sc) آپ كو دُنيا 'a 'darwesh, holding himself aloof
كي زحمت سے چاکر   from the throng of the world.'

Rem. a. The more common form of the Dative-Accusative of آپ is
اپنے نفُس ملامت .*e.g.* 'اپنے نفُس کہا 'he said to himself;' اپنے تَنُس
لگا 'کرنے ' I began reproaching myself;' but the form اپنے آپ کو or
its contraction اپنے کو, is also commonly used in writings of the
present period: *e.g.* اَورُہ قوم ہميشه اپنے کو أوج ترقّی پر پہنچاتي
رہتي ہے 'and that nation is ever advancing itself to the summit of
prosperity;' اس مُصيبت سے ہم اپنے کو محفوظ نہِس ٹھہرانے ہيں
'We do not hold ourselves (to be) secure from this misfortune.'

Rem. b. آپ is perhaps never used alone in the sense of 'self,' its
original signification. When used without obvious reference to a
distinct subject, it commonly relates to an unexpressed pronoun of the
first person, or to an indefinite noun understood, and must therefore
be rendered *myself*, or *himself*: *e.g.* اپنے (كوئي شخص .sc) جو بات
پر پسنْد نہ کري (آپ .sc) ' a thing which (any one) dislikes (done) to
himself.'

404. *a.* The Genitive of آپ, the Reflexive Pronominal
Adjective اپنا, is always used in place of the Possessive

Adjectives میرا *my*, تیرا *thy*, etc., when these occur (in connection with a noun in the Accusative or in an oblique case) in the same sentence with the subject to which they refer : *e.g.*

سنڈباد نے اپنے دوسری سفرکا حال بیان کرنا شُروع کِیا ' Sindbad began to relate the story of his second voyage.'

مَیں اپنے چھپنے کِی جگہ سے باہر نکلا ' I came out from my hiding-place.'

اور ہم نے اپنا اسباب جا بجا بیچا ' and we sold our goods here and there.'

اِس وقت تم اپنے گھر جاؤ ' do you now go home.'

وہ مجھکو اپنے ساتھ لے گئے ' they took me along with them.'

b. But if the possessive adjectives occur in a sentence which has a distinct subject, or if they stand in the Nominative, the regular forms میرا, تیرا, etc., are used : *e.g.*

مجھے اور میری بیٹے کو مارا ' they beat me and my son.'

میرا بھی جی للچایا ' my mind also coveted.'

Rem. a. اپنا (for *my*, or *own*) is sometimes found in connection with a substantive which is the subject of the proposition, but this is not to be imitated : *e.g.* اپنا (better میرا) بھی مزاج بہک گیا ' my mind also was seduced;' اپنے (better میری) نوکر و رفیقوں نے جب یہ غفلت دیکھی 'when my servants and my associates perceived this neglect;' اپنا (better ہمارا) وقر اپنے ہاتھ میں ہی ' our (one's) honour is in our own keeping (*lit.* hands).'

Rem. b. اپنا (as also میرا) is often omitted when no ambiguity can arise therefrom : *e.g.* زبان کو جھوٹھ بولنے سے روکا ' I restrained (my) tongue from lying;' غیبت سُننے میں جو مزا آتا تھا اُسکو دل سے بھلا دیا ' I effaced from (my) mind (*lit.* heart) the pleasure I used to derive from listening to slander.'

405. اپنا is also used substantively to signify *my*, *thy*, etc., *property*, or *kindred*: as

' تُجھے کو کیا ہُوا کہ دُوسرا کا مال اپنا   what has possessed thee, that thou
بتاتا   callest another's property thine ?'

' اپنے أور بیگانے میں کُچھ فرق   they perceive no difference between
نہیں جانتے   their kindred and strangers.'

' اپنوں کے پاس آیا   he came to his own.'

406. The Ablative آپ سے, or emphatically آپ سے آپ,
is commonly employed as an adverb : *e.g.*

' وُہ آپ سے آپ یہاں آیا   he came here himself, or of his
own accord.'

' وُہ آپ سے آپ اُگتا ہَے   it grows spontaneously.'

Rem. In place of آپ سے آپ the Persian phrase خُود بہ خُود is
often used : as

' طَبیعت خُود بہ خُود ایسی بے   my mind of itself got so out of tone'
مزا ہوئی   (listless, *lit.* insipid).

CHAPTER X.

THE VERB.

a) VERBAL NOUNS AND ADJECTIVES.

I. THE INFINITIVE.

407. The Infinitive is properly a Gerund or verbal noun, and as such can form the subject or object of a verb, or stand in any case (except the Vocative), like any other substantive. It differs however from an ordinary substantive, 1) in being used in the singular number only; and 2) in taking an objective complement after it, if it be derived from an active-transitive verb: *e.g.*

جَھُوٹھ بولْنا بُرا ھَي ' to lie (or lying¹) is wrong.

ٹھٹھا کَرْنے کي عادت ' the habit of jesting.'

جب کوئي مکّھي دوسْري چھتّے ' when a bee of another hive wishes
کي آنا چاھتي ھَي   to come.'

سَرْزِنِش کَرْنے سے غُتّہ پَیدا ھوتا ھَي ' anger arises from reproaching
(= reproach).'

کھانے میں شرْم کیا ھَي ' what shame is there in eating?'

408. *a.* If only the objective complement of the infinitive (and not likewise the subject) be expressed, it may

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¹ The English scholar will not require to be told that *lying* and *to lie* are both infinitive forms.

be put in the Genitive, or either of the two forms of the Accusative : *e.g.*

اَيسِي بات کے زبان سے نِکالنے میں ' they think nothing of uttering such
اُنکو ﮐﭽﮭ خبال نہیں آتا   words.'

کُل آلات کا بنانا ہدایت ﮨﮯ ' to make (or, the making of) all the
بعیدُ العمل ﮨﮯ   implements (required) is highly
inconceivable.'

میرا دیکھنا منحُوس جانتے ﮨﯿﮟ ' they consider the seeing (= sight)
of me unlucky.'

خَلق میں اپنِي نشاني ﭼﮭﻮﮍﻧﺎ ' to leave his mark in the world.'

آزادِي کو کبھو دینا کسِي حال میں ' to sacrifice (one's) freedom cannot
تعرِیف کے قابِل نہیں ﮨﻮﺳﮑﺘﺎ   in any case be deserving of com-
mendation.'

b. But if the subject be likewise expressed, this is usually put in the Genitive, and the objective complement in the Accusative : *e.g.*

طبیعت کے ساتھ صناعت کا تشبّہ ' Art's producing a resemblance to
پیدا کَرنا   Nature.'

409. If the Genitive of the Gerund be *subjective*, or if it be governed by one of the postpositions ﻟﯿﺌﮯ, واسطے, etc., it may generally be rendered by the English gerund with *to* : *e.g.*

نہ مُجھ میں قُدرت کہنے کِي اور ' the power to tell would fail me, and
نہ تجھ میں طاقت سُننے کِي   the patience to listen (would fail)
رہیگِي   thee' (*lit.* 'the ability to tell will
not be in me, nor the power to listen in thee').

لکڑِیاں توڑنے کے واسطے ' to break (*lit.* for the purpose of
breaking) sticks.'

. **410.** The Genitive of the Infinitive is commonly used in connection with the verbal negative نہِیں (§ 148, *Rem.*) to express a strong negative Future : *e.g.*

وُہ نہِیں کرنے کا ' he'll not do it, or he is not likely to do it.'

مَیں نہِیں رہنے کا ' I shall not (am not likely to) remain.'

411. The Dative of the Gerund occurs after intransitive verbs, and such transitive verbs as govern both a dative and an accusative, and commonly expresses *purpose*; it may therefore be generally rendered in English by the gerund with *to*:[1] *e.g.*

وُہ دیکھنے کو (= دیکھنے کے واسطے) ' he has come to see.'

آیا ہَي

اپنے نزدیک میری اترنے کو مکان دو ' give a house near yourself for me to stay in (*lit.* alight).'

Rem. The postposition کو is often omitted: as وہ دیکھنے (کو) گئے 'they went to see;' تجھ سے سوال کرنے (*sc.* کو) آئے ہَیں ' they have come to examine thee.'

412. The Dative of the Gerund in connection with the verbs ہَي and تھا expresses the *intention to perform* an act: *e.g.*

وُہ لکھنے کو ہَي ' he is going to write.'

مَیں چلنے کو تھا ' I was going (or was about) to start.'

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[1] " It is difficult to distinguish this (*i.e.* the dative of the verbal noun)," a recent writer on Urdū Grammar observes, " from the infinitive; in fact the dative form may always be rendered by an infinitive." On this it is necessary to remark that the dative of the gerund is not the infinitive, although ' to' precedes it. In the expression " he liked to learn," *to learn* is the infinitive, and the object of the verb liked; but in " he came to learn," *to learn* is the *gerund* in the dative, and expresses the purpose—" he came *for learning*."

اُسي وقت کِ مَيں دَريا ميں 'at the very instant that I was

کِرنے کو تھا دُورسے ايک جہاز going to cast myself into the sea,

آنا هُوا نظر آيا a ship appeared far off coming (towards me).'

413. The Infinitive in combination with the verb تھا is used to indicate the contemporaneousness of an action with another expressed by a finite verb in a following clause: c.g.

جوان کا دَروازے پر آنا تھا کِ ووِنهيں ' the young man had but just reached

صاحِب خانه بهي پهنّچا the door when at the same moment the master of the house arrived.'

اَور پانو کوڑي پر دهرنا تھا کِ گِرپڑي ' and they had scarcely put their feet on the rubbish when down they fell (into the pit).'

414. The Infinitive is often used in the sense of the Imperative, in both affirmative and negative sentences, but generally with more force than the ordinary Imperative. The negative particles employed in this construction are نہ and مت, the latter being prohibitive: c.g.

ميري هاں آنا ' come to my place.'

جوبے کہيں أُسکو سچ جائنا ' whatever they say, consider it true.'

زِنهار يہ خيال نہ کرنا ' never think of this!'

آج تُم گهير مت جانا ' don't you go home to-day.'

415. *Gerundive Forms.*—The Infinitive or Gerund, not only of transitive, but also of intransitive verbs, is frequently used as a Gerundive, agreeing in gender and number with its object if the verb be transitive, or with its predicative noun if the verb be هونا. This construction (in

which the Gerund usually occurs in the nominative form
as subject or object, but occasionally also in the genitive)
is employed in two ways: 1) the Gerund (with its object,
if the verb be transitive) in combination with one of the
verbs هَي ,تها, or one of the tenses of the verbs هونا 'to be
or become,' پَرنا 'to fall,' or with such quasi-impersonal
phrases as لازم هَي , مُناسب هَي , چاهِيَے, etc., *it is necessary*,
proper, or *right*, is used as an impersonal phrase to denote
that a certain action *is to be done* (is settled to be done,
should or must be done, is fit, proper, or necessary), the
subject of the action (if a definite subject is spoken of)
being put in the Dative: or 2) the Gerund with its object
(if the verb be transitive), or its predicative substantive
(if the verb be هونا), may form the subject, or object, of a
following verb without expressing the idea of *duty*, etc: *e.g.*

1)   مُجِھکو جانا هَي 'I have to go' (*mihi eundum est*).

دوست کِي خاطِر رِهنا هُوا 'I had to remain for (my) friend's sake.'

تُم کو لِکھنا هوگا 'you will have to write.'

اِس غلَط فَهمِي کا نتِيجه بھُگتنا پَزيگا 'we shall have to endure the con-
sequences of this mistake (mis-
apprehension).'

جو کَهنے کِي بات هَي کونسي نهِيں
کهتے 'which of those matters that should
be spoken of do we not mention?'

اگر تُم کو ايِسي نا آشنائِي کرنِي
تهِي 'if you had determined to act with
such unsociableness.'

جو کام اِنسان کو کَرنے پَرتے هَیں 'the works which a human being
has to do.'

اُنکے طالِب کو سخت تکلِيف اور
مشَقتیں اُٹھانی پَرنی هَیں 'the seeker after it has to endure
severe trials and hardships.'

اب همّكو ذرّه فِكر كَرْنى چاهِيئِے ' we should now reflect a little.'

زِنَدِگِي ميں أيسے كام كَرْنے چاهِيِيں ' we should so act in (our) life-time.'

أُسْكو سزا ديني مُناسِب هَي ' he should be punished,' or ' it is right to punish him.'

دُشْمن سے دوسْتِي كِي توقُّع (2 ' it is unreasonable to expect friend-
كرني عمْل كے خِلاف هَي   ship from an enemy.'

أور بيماروں كو دوا دارُو ديني بِجِي، ' and I also practised physicing the
اخْتِمار كِي   sick.'

بِرّي بِرّى پتْهر كَشْتِبوں كِي طرف ' they began throwing huge stones
پِهِينَكْنے شُرُوع كِنّے   at the boats.'

اگر نفْس ناطقه كے تُكْرِي هونے ' if the divisibility of mind (lit. of
مُمَكن هوں   the rational soul) be possible.'

Rem. The choice between the Gerund and the Gerundive is deter-
mined entirely by euphony, or the mere pleasure of the writer. Some
writers therefore retain the Gerund (فِكر كَرْنا) more frequently than
others. Dehlī authors exhibit a preference for the Gerundive (فِكركَرْنِي).
To say, as some grammarians do, that these Gerundive forms are
" compounds, like ' fox-hunting,' ' speech-making,'" and that " com-
pounds are occasionally found in which the words do not agree," is
simply absurd. Perhaps these writers would say that in *Ars puerorum
educandorum difficilis est*, " puerorum educandorum " is a compound,
signifying "boy-educating." The Panjābī, we may observe, regularly
uses the Gerund as a Gerundive. The Sindhī has a distinct Gerundive,
differing however but slightly in form from the Infinitive: *e.g.* Inf.
مارِنُ ' to beat,' Gerundive مارِنو *mārino*.

II. THE NOUN OF AGENCY.

416. The Noun of Agency holds a middle position
between the verb and the noun, and partakes of the force

of both, following the government either of the verb or
the noun, or of both.   If it be derived from a directly
transitive verb and have the meaning of the Present or
Future, it may take an objective complement in the
Genitive or the Accusative; but if it have the meaning
of the Perfect, it approaches more nearly to the character
of the noun, and is therefore construed with the Genitive
alone : *e.g.*

<div dir="rtl">غُصّه فرو کرنے والے</div> 'those who restrain (or shall restrain)
their wrath.'

<div dir="rtl">اَي شہّر میں گھروں کے بنانے والے</div> ' O builders of (ye who build) houses
in cities!'

<div dir="rtl">اِس خطاکے لکینے والے کو حاضرکرو</div> 'bring the writer of (him who has
written) this letter to me.'

<div dir="rtl">سوائے اِس کتّے کے کوئي میرا
رونے والا نہ تیا</div> 'except this dog there was none
who mourned for me (I had no
mourner).'

417. It is also commonly used as the predicate of a
preceding subject to express a *proximate future : e.g.*

<div dir="rtl">وہ دِلّی جانے والا ہَي</div> 'he is about going to Dillī.'

<div dir="rtl">وہ آج کل مرنے والا ہَي</div> ' he will die in (the course of) a day or
so' (*lit.* to-day or to-morrow).

Rem. The above rules also apply to the Arabic and Persian nouns of
agency and verbal adjectives which occur so commonly in Urdū; with
this difference however, that when these govern the accusative, they
generally stand as the predicate of a preceding subject: *e.g.*

<div dir="rtl">مال ورتبہ کا خواستگار</div> ' a seeker after rank and wealth.'

نهِيں مَیں طالِبِ روزِي آسْماں سے ' I am not a seeker of sustenance from heaven.'

وُہ سب کاموں سے ھمَّکو مانِع ھوگا ' it will hinder us from (progress) in all works.'

The construction with the genitive however is much the more common of the two, even in the case of the Hindī noun of agency.

III. THE PARTICIPLES.

418. The Participles express the same notion as the verb to which they belong, but (excepting the Past Conjunctive Participle) in the form of an Adjective. They follow the government of the verb from which they are derived.

419. The participles are frequently employed to describe a contemporary, past, or future, action connected with the main action. The relations and circumstances expressed by them must often be expressed in English by subordinate propositions with conjunctions (e.g. *while, during, when, after, as soon as,* etc.), or by phrases with prepositions.

a) THE IMPERFECT AND PERFECT PARTICIPLES.

420. The Imperfect and Perfect, or (if it belong to a transitive verb) Passive Participle have so much in common as regards their use and construction that they may be conveniently noticed together. When used adjectively they are usually distinguished by the addition to them of the perfect participle ھوا; but this is often omitted.

421. These participles are frequently used to indicate the *state* or *condition* (حال) of the subject or object of an

action while the action is taking place. Their agreement
with the *subject* is in such cases determined by the follow-
ing rules:

1) If the subject of the participle be likewise that of
the finite verb, the participle agrees with it in gender and
number: *e.g.*

(*a*).   یہ کہتی ہوئی چلی گئی ' she went away saying this.'

أُن سے لڑتا بھڑتا اُس چاہ پر آیا (the dog) came to the dungeon
                                 fighting and struggling with them
                                 (all the way).'

گرتی پڑتی بڑی دِقّت سے یہاں ' I dragged myself along and (*lit.*
       پہنچی   falling and lying I) got here with
                                 great difficulty.'

ایکبارگی اُسکی ما روتی پیٹتی بیٹی ' all at once the mother entered her
کے گھر میں گئی   daughter's house weeping and
                                 beating (herself).'

(*b*).   دسترخوان بچھا ہوا تھا ' the table-cloth was spread.'

کوئی عورت بیٹھی ہوئی تھی ' some woman was seated (or sitting).'

داڑھی سفید چھاتی تک لٹکی ہے ' his beard (which is quite) white
                                 hangs (is hanging) down to his
                                 breast.'

اُسکے سامنے دانے پڑی ہوئے ہیں ' grains (of corn) are lying before him.'

یہ بھائی لیتا ہوا جاگتا تھا ' this brother was lying awake.'

جونہیں رنگ بہ رنگ کے حباب ' the moment (that) some wine jars
اور گلابیاں طاقوں پر چنیں ہوئیں   and flagons of various colours
نظر پڑیں   (which were) arranged on the
                                 shelves fell under my eye.'

'مَیں نے ہِیرِی کے ٹُکڑِی پَھیلے ہُوئے دیکِھے' I saw pieces of diamond strewn about' (*lit.* 'pieces of diamond were seen strewn about by me').

2) But if the subject of the participles is not the same as that of the finite verb, both participles are constructed *absolutely* in the Locative singular, the postposition being suppressed; and the subject of the Imperfect Participle is often omitted: *e.g.*

(*a*). سارِی رات تلپِتِے کَٹِی 'the whole night passed in restless-ness' (*lit.* 'I being agitated').

مَیں نے روتِے بِسوزتِے کَہا 'I said, weeping and sobbing the while.'[1]

(*b*). اُن سے لڑتا بِیڑتا روٹِی کو بچائے اُس جاہ پر آیا '(the dog) fighting and struggling with them came to the dungeon with the bread saved.'

سِر نِیچِے کِیئِے کِیڑا تِھا 'I was standing with my head hung down.'

تُم پِیٹِھ دِکِھائے جاتِے ہو 'you go showing your back (your back shown).'

غرض پِیر زن کو لِبُے ہوئے غار کے مُنہ پر آیا 'In short he came to the mouth of the pit with the old woman (the old woman brought with him).'

مِلِک مَیلِے کَپڑِی پِہنِے باہِر نِکلِی 'the princess came out dressed in dirty clothes.'

مَیں اُس جوان کے گلِے مِیں بانہہ ڈالے ہوئے بِیٹِھی تِھی 'I was sitting with my arm thrown round the young man's neck.'

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[1] In this example the subject of the verb کہا is the following clause (the منقول or *that which is said*), and the subject of the participle is the pronoun of the first person—*it was said by me* (as follows), *and I was weeping.*

' if an elephant with his chain broken
were (*lit.* should be) coming.'

اگر ایکٹ ہاتھی زنجیر ٹّرانے ہوئے آتا ہو

' I was under the impression that
that defile would prove my grave'
(*lit.* 'I existed, that defile thought
my grave ').'

اُس درّي کو مَیں اپنی قبر سمجھے ہوئے تھا

' which were with their heads out of
their holes.'

جو بانبی کے اندر سے سر نکالے تھے

' a snake is (there is a snake with a
frog caught' ('a snake has hold
of a frog ').

ایکٹ مینڈک کو سانپ پکڑے ہَي

' a (or the) python which is with
(has) its mouth wide open.'

اژدہا جو مُنہ پسارے ہَي

Rem. The subject of the participle must necessarily be different from
that of the finite verb when the participle is *passive* and, together with
its object (Acc.), forms the حال of the subject of the finite verb; for
when this object takes the nominative form of the accusative, it stands
as the subject of the participle, and when it occurs in the dative form,
the construction becomes impersonal (§§ 306, 308). This will become
evident if we take the first of the above examples (*b*) and resolve it into
the different predications contained in it: *e.g.* 'the dog came to the
dungeon, and he was fighting all the time he was coming, and the
bread was saved by him,' or strictly, ' it was saved by him as regards
the bread.'

¹ We have thought it necessary to multiply examples on this subject, because,
firstly, the subject is one of importance, and secondly, its treatment in all existing
grammars is most unsatisfactory. One of the most recent actually teaches that
لِئے and کِئے are not perfect, or rather passive participles, but "irregular forms
of the conjunctive participle !" and that in the last two examples above پکڑے ہَي
and پساري ہَي are "forms of the perfect," signifying "has caught" and "has
opened;" and no grammar attempts to lay down anything like a rule to guide the
student in the use and construction of the participles.

3) If the Participle in either case be repeated for *emphasis*, or to indicate a *lasting* or *continuous state*, or even if such a state be implied without the repetition of the participle, it is always constructed *absolutely*, even though its subject be the same as that of the finite verb: *e.g.*

(*a*). ' ڈرتے ڈرتے مَیں پاس گیا ' I approached (it) in great fear (fearing much).'

منزل د منزل چلتے چلتے نَیشاپُور ' marching on stage by stage I
میں پہنچا   arrived in Naishāpūr.'

ہم گاتے گاتے سبتی ہَیں ' we keep singing while we stitch.'

(*b*). لیکِن بے کار بیٹھے بیٹھے ' but I wearied of sitting still.'
اُکتا گیا

نوے بجے بَیٹھے بَیٹھے بتِنایے ' you have unjustly defamed and
(= بَیٹھے) ناحق بدنام أور   disgraced me seated quietly (*i.e.*
رتّوا کیا   inoffensively).'

وہ چپکے بُت کی طرح ' she, continued listening silently,
سُنا کے   seated like a statue.'

Rem. In sentences like the last but one, where the *passive* construction with نے is used, and the first is simply a *perfect* participle, the second must take the form of its *causative* in order to possess a *passive* character; but the *signification* differs in no respect by this change.

422. *a.* When the participles describe the *state* or *condition* of the *object*, they are somewhat differently constructed. In such cases the object usually occurs in the *dative* form of the accusative, and hence the concord between it and the participle is disturbed: but whereas the Imperfect Participle may be optionally put in the nominative or the locative absolute, the Perfect, or

Passive Participle always takes the form of the nominative: *e.g.*

(*a*). معلُوم هُوا كِ دو شَخْصوں كو 'it appeared that they had (*lit.* have)

چورِي كَرتے پكڑا هَي   caught two persons stealing.'

مَیں نے أسكو چشمے پر سوتا چهوڑا ' I left him sleeping by a spring.'

ايك روز محل میں آتے ديكه كر ' one day having seen him entering

أسے پكڑا   the palace they seized him.'

أسے روتا ديكه كر پوچها كِ ' seeing him weeping he asked,' etc.

(*b*). گهوڑي كو ميخ سے بندها هُوا ' I saw the horse fastened to a peg.'
ديكها

أس وقت سے مجهے مُوا هُوا ' from that time (forward) he thinks
تصوّر كرتا هَي   me dead.

وُد مجيكو ڈوبا هُوا جائنا تها ' he all along thought me (supposed
that I had been) drowned.'

b. The construction is the same if the object be a following clause introduced by كِ: as ايك روز كتاب میں بهي لكها 'one day he saw written in a book also, that,' etc.

c. If the object occur in the nominative form of the accusative, the Participle will of course agree with it.

Rem. Of the two forms of the Imperfect Participle, the nominative is perhaps the correct one; at all events it is more in harmony with the construction of the Perfect Participle; and its regular use would moreover have the advantage of removing all ambiguity in sentences which have the passive construction with نے. For example میں نے أسكو تيرتے ديكها signifies both 'I saw him whilst I was swimming,' and 'whilst he was swimming;' but if the participle be تيرتا, the last alone of these significations is admissible.

423. *a.* Distinct from the use of the participles as a حال
is their use to indicate that an action takes place *im-
mediately after* or *simultaneously with* another action
expressed by the finite verb. The emphatic particle هي
is added to the Imperfect Participle to indicate exact
coincidence in point of time in the two actions.[1] In such
cases the participles are always constructed *absolutely*.

The subject of the Imperfect Participle may be the same
as that of the finite verb (whereby, as also by the parti-
ciple not taking the *adjective* form with هوا, it is dis-
tinguished from the إسم حاليه), or it may be different. In
the latter case, if the subject is expressed, it is put in the
Formative or the genitive, the latter being the more
common when the subject is *animate*.

The subject of the Perfect Participle is usually different
from that of the finite verb, and is put in the Forma-
tive: *e.g.*

(*a*).   فجر هوتے وُہ رُخصت هُوا ' he took his departure on dawn
                              appearing.'

حُکم هوتے وُہ کهودنے لگے ' on the order being given they
                              commenced digging.'

خواجہ نے دیکهتے هي خاطر داري ' as soon as the merchant saw (this),
      کي   he ministered consolation.'

مُجهے سُنتے هي غُصّہ چڑه آیا ' immediately on hearing this, anger
                              overcame me.'

[1] Some grammarians mistakenly suppose that the imperfect participle must always
be inflected when the particle هي is added to it, and hence pronounce this sentence
ungrammatical · مُجهے جیتاهي زمیں کا پیوند کردو ' Thrust me into the
ground alive (as I am).' The sentence is however quite grammatical; جیتا is not
the so-called " adverbial participle," but the *ḥāl* of the object *mujhe*.

'I no sooner became detached than مِيرِي الگَت هوتِے هِي وُہ ایک
it swooped down upon a boa-con- اژدہے پر جاکر گِرا
strictor.'

(b). 'why have you come at this late کیُوں اِتنی رات گَئے تُم آئے
hour of the night?' ('when so
much of the night is gone').

'when one (the first) watch of the پہر دِن چڑھے (مَیں) اُترا
day was reached (when day had
risen to one watch), I came down.'

b. If the Imperfect Participle has an objective comple-
ment expressed, this is put in the accusative or the
genitive: *e.g.*

'we all fled on the instant of seeing اُنہیں دیکھتے ہِي ہم سب بھاگے
them.'

'the young man became as delighted جوان اُسکے دیکھتے ہِي ایسا خوش
at the sight of her as if he had ہوا جیسے دُنیا کي نِعمت مِلِي
obtained the wealth of the world.'

Rem. The use of the objective complement in the genitive serves to
show that the participle in such cases partakes of the character of the
noun as well as that of the verb.'

424. In its *adjective* form either participle may be
employed, 1) as an adjective defining a noun (either
with the signification of a relative periphrasis, or to
express a quality or state in general); and 2) as a sub-
stantive, concrete or abstract. As an abstract substantive
the Imperfect Participle is equivalent to the Gerund: *e.g.*

1) As an adjective:

(a). 'unwisest of all is he who rouses سب میں نادان وُہ ہَي کہ
slumbering strife' (*cf.* § 47, *Rem.b.*). سوتے ہُوئے فِتنے کو جگاوے

' ايك بولْتي هُوئي مَينا ' 'a talking *mainā*.'

' چلْتي چكّي ديكِ ' 'having seen a revolving millstone.'

' اگَر حُكْم كرو تو جلْتي آگ ميں ' if you bid (me), I will leap into
كُود پَڑوں · burning fire.

' جما هُوا عرق كافُور كبَّلاتا هَي ' the congealed juice is called (*b*).
camphor.'

' ايك لكِّا هُوا كاغذ ' 'a written paper, or a paper with
writing on it.'

' كوئي مُوا جانْور هوگا ' 'it may be some dead animal.'

2) As a substantive.

' ڈُوبتے كو نِنكِے كا آسرا بهت هي ' the support of a straw is ample for (*a*).
a drowning man' ('a drowning
man clings to a straw').

' مُجِيے سوتے سے جگايا ' he awoke me from sleeping (= sleep).'

' اسْباب هوتے (= هونے پر) توَّكُل ' to be confident because of possessing
خُوب نهں (= the possession of) property is
not well or becoming.'

' آزمائے كو پِهر كيا آزْماوں ' to what purpose should I again test (*b*).
what has been tested.'

' سانْپ كا بيجا هُوا آيا هوں ' I am come as the emissary of the
snake.'

' اپنے كِيُے سے پچِهتاتا دُوں ' I am suffering remorse in con-
sequence of my deed.'

' راه ميں هزيمت كهائے هُووں كا ' a band of those who had experienced
ايك كَرود پهنْچكر defeat having arrived on the road.'

Rem. This use of the participles corresponds to that of the Active
and Passive Participles—the اِسْم فاعِل and اِسْم مفْعُول—of the Arabic.

425. The Perfect or Passive Participle is commonly used for the Infinitive, chiefly in connection with the quasi-impersonal verb چاہِئے : *e.g.*

جو کام آج کِیا (کَرنا =) چاہِئے 'the work which (you) ought to do to-day.'

دُشمن کی مَوت سے خُوش نہ ہُوا (ہُونا =) چاہِئے 'we should not rejoice at (in consequence of) the death of an enemy.'

426. The Perfect or Passive Participle is also used as an abstract (verbal) substantive in combination with the verb جانا, when this is equivalent to ہو سکنا, and in the Frequentative and Desiderative Compounds (§ 21 and *Rem.*); *e.g.*

مُجھ سے ڈُوبا نہ گیا 'I could not drown myself' (*lit.* 'drowning was not possible by me').

تقدیر سے لڑا نہیں جاتا 'there's no fighting against fate.'

مَیں دِن بھر اُس جنگل میں پِھرا کِیا 'I kept wandering about (*lit.* I did or made wandering) in that jungle the whole day.'

Rem. Observe also the following : میرا کہا مان 'mind what I say' (*lit.* 'my saying—what I shall say, or am about to say').

427. The Passive Participle, when governed by one of the postpositions بِن , بے , or بغَیر, has in some instances an *active* signification : *e.g.*

کِہ بے میری کہے میری ساتھ کھانا کھاتا ہَے 'that without my bidding (thee) thou eatest food with me.'

بغَیر کھائے کیُونکر زِندہ رہ سکتا ہَے 'how can he keep alive without eating ?'

b) THE PAST CONJUNCTIVE PARTICIPLE.

428. *a.* The Past Conjunctive Participle is very often used in Urdū so as to avoid the use of conjunctions where several predications are united in the one sentence: *e.g.*

یہ کہکر چلا گیا ' having said this, he went away.'

کُچھ بات بناکر اور جواہر اور پوشاک ' having invented some pretext, and
لیکر اور قِیمت اُسکی دیکر having taken the jewels and dress,
رُخصت چاہی   and having given the price thereof,

I requested permission to go' (*i.e.* ' I invented some pretext, and after taking the jewels and dress and paying for them, I requested,' etc.).

b. We sometimes find a preceding verb repeated in the participle: as

وُہ اُٹھا اور اُٹھکر باہر گیا ' he rose, and having risen went out.'

عرق بہہ کر ایک برتن میں جمع ' the juice having flowed (out),
ہوتا ہَی اور جمع ہوکر جم collects in a vessel, and having
جاتا ہَی   collected, congeals.'

429. The participle most commonly refers, as in the above examples, to the subject of the finite verb, or, if the construction be passive, to the Agent. In the latter case, when the participle is ہوکر, and a predicative adjective or participle is joined to it, this, if capable of inflection, is always put in the inflected masculine singular: *e.g.*

اُس جوان نے رُکتے پھیکے ہوکر ' the young man became cool and
کہا   constrained, and said.'

' اَور کِہِسْیانے ہوکر فَرْمایا کہ and having become angry, I ordered
that,' etc.

' بعْد اُسْکے کھْڑی ہوکر یہ خُطْبہ پڑْھا after that, having stood up, he read
this discourse.'

430. But the participle may refer to the object (dative,
accusative); and in the same sentence one participle
may refer to the subject, and another to the Agent : *e.g.*

' یہ بات سُنْکر مُجھے بھِی having heard this, jealousy possessed me
غِیرت آئی   also.'

' خُدا کے حُکم سے بھاگت کر there is no assured refuge anywhere to
جانے کے لِیئے کہِیں ٹِھکانا   flee to from God's decree' (*lit.* 'having
نہِیں   fled, or fleeing from, God's decree, there
is no assured refuge for you to go to').

' آخِر وعْدہ اُن چِیزوں کو at last, having made me promise and
یِہْنْحا کر مِیری پِھرآنے کا   swear that I would return after leaving
لِبکر اَور قسم کِھلاکر رُخْصت   those things (at home), he let me go.'

(شہْزادِی .*sc*) خُوش ہوکر ' the princess having become pleased, the
(کشتِیاں .*sc*) خانْسامان کے   trays (of jewels, etc.) were made over
حوالے ہوئے اور فرْمایا   to the steward, and she said.'

431. The participle may even be used absolutely,
without reference to a subject, as is the case when the
finite verb is in the passive voice : *e.g.*

' وُہ کُھود کر جِیتا نِکالا گیا he was dug out alive' (' they having
dug, he was taken out alive').

432. The participle is often repeated for the sake of
emphasis, or to indicate a *repeated* or *continued* action : as

' میوی توڑ توڑ کر جمع کرنے لگے ' we kept breaking the fruits and collecting them.'

' پتّهر مار مارکے سب کشتیاں ڈبو 'having kept on throwing stones, they
دیں   sank all the boats.'

433. In some instances the Conjunctive Participle has all the force of an adverb, and would appear to be used as such : *e.g.*

اُس نے جان بوجھ کر یہ کام کیا ' he did this wittingly.'
وہ کھلکھلا کر ہنسا ' he laughed aloud.'
' چھپا کر وُہ کتاب اور کتابوں کے 'I made that book over to him
ساتھ اُس کے حوالے   secretly along with others.'
اُسے مضبوط ژکے باندھا ' I tied it tight.'
وہ لنگڑا کر چلتا ہے ' he walks lame.'

b. THE INDICATIVE AND ITS TENSES.

I. The Aorist.

434. The Aorist, though more commonly employed in the Subjunctive Mood, is also used in propositions, both leading and subordinate, which deal with *facts*, whether actual or assumed for the purpose of argument; in other words, it occurs in the *Indicative Mood*.

The Aorist does not in itself express any idea of time ; it merely indicates a *begun, incomplete, enduring* existence either in *present* or *future* time. Hence it has the signification of the English *Present*, as well as that of the *Future Indefinite* : *e.g.*

خُدا جانے ' God knows.'

اب مَیں جو کَہُوں سو کر ' now do what I tell (am about to tell) you.'

خُوشامد کب کرے عالِي طبیعت ' when does a noble-minded man
اَہلِ دَولت کِي   fawn upon the rich' (*i.e.* 'a noble-minded man never fawns upon the rich').

دِل میں آیا کہ پھِر سفر کرُوں ' It came into my mind "I will travel again."'

جب مَیں مر جاؤں گاڑ داب ' when I die (shall die), bury me out
دیجو   of sight.'

تُم یہاں بَیٹھو مَیں جاکر خبر کرُوں ' you sit here, I will go and announce (your arrival).'

اُس نے کہا چلو آج تُمہیں بادشاہ ' he said: Come, I'll take you to the
پاس لے چلُوں   king to-day.'

435. The Aorist is commonly used in proverbs : *e.g.*

کم بَختی جو آوے اُونٹ چڑھے ' when misfortune comes, a dog bites
(sc. کو) کُتا کاٹے   one (who is) mounted on a camel.'

گُناہ کوئي کرے سزا کوئي پاوے ' one commits the fault, another is punished for it.'

436. To render the idea of *present* time still more distinct, the auxiliary verb هَي, هُوں, etc., is added to the Aorist: as

آنکھیں ملکرکے جو دیکھوں هُوں ' when I rub my eyes and look.'

آتِشِ عِشق سے جلے هَي دِل ' my heart burns with love's fire.'

گہ کرے هَي برگِ گُل مرکب ' now it makes the leaf of the rose
its steed' (*i.e.* ' one moment it mounts the rose, another it,' etc.).

But this form of the Present,[1] though once very common, is now rarely used in Urdū (see § 189, *Rem.*).

437. As a present tense the Aorist is employed in narrative for a past (the *Historical Present*): *e.g.*

آگے جاکر جو دیکھوں (= دیکھیا) 'when I went forward and looked,
تو ملِکہ ھَي lo! it was the princess' (*lit.* 'when, having gone forward, I look, lo! it is the princess').

جِي ميں آوي كِ يا الِهِي يِہ دم 'it came (was coming, *lit.* comes)
جان نِكل جاوي تو بِہترھَي into my mind, "O God! if this breath of life depart, it is better."'

438. The Aorist often occurs in a form identical with that of the Precative[2] (§ 176) in the three persons of the singular, and with nasal *n* added to that form in the plural: *e.g.*

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[1] Most European grammarians ignore this tense altogether, and those who do notice it wrongly term it "a perfect," and generally mistake for it the perfect participle when this is used as a *ḥāl* in connection with a subject that has for its predicate one of the verbs ھَي or ھَي. For example, in the sentence *ek maṅḍak ko sāṅp pakre hai*, they call *pakre hai* "a perfect," and translate, "the snake has caught a frog;" whereas *pakre* is a *ḥāl*, and the translation should be *a snake is* (there is a snake) *with a frog caught*. As a finite verb *pakre hai* would signify "catches," not "has caught."

[2] It does not follow that because this form is identical with that of the precative, therefore this, or, as the grammarians phrase it, "the respectful imperative," is used for the aorist. In the use of these precative forms the Hindī and Urdū follow the Prākrit pretty closely, and the following extracts from the *Prākṛta-Prakāśa* (ed. Cowell, sect. vii. 20, 21) show that they are not used the one for the other, but that, though connected both in form and signification, they are yet distinct: "*Jja, jjā* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc., are implied: *e.g. hojja, hojjā,* or *hoi,* 'he is;' *hasejja, hasejjā,* or *hasai,* 'he laughs;' (and the same form applies to the three persons in both numbers;) future *hojja, hojā, hohit,* 'he will be;' and similarly in the sense of the imperative." "*Jja, jjā* are also optionally inserted between the root and the affixes" in the same tenses; "as (present) *hojjai, hojjāi*; (future) *hojjahit, hojāhit*; (imperative) *hojjait, hojjāu*;" this however only occurs "when the root ends in a vowel, and is therefore monosyllabic."

'ميري دِل ميں يہ خيال گُذرا (when I reached the garden), the
کہ اَبْكِي دفعہ اَنْگُور لَگَائِيے thought entered my mind, 'This
(= لگَاؤں) time I will plant a vine.'

'كيا كہہئے أن لوگوں كو جو نا فرمانِي what shall I say respecting those
كركے ناحق أس سے برگَشتہ people who, having rebelled, un-
ہوتے ہیں justly turn away from Him?'

Rem. Additional examples of this form of the Aorist will be found
under the Subjunctive Mood, in which it more commonly occurs.

439. The Aorist چاہئے is commonly used as a phrase
in the sense and after the manner of *opus*, *necesse*,
est, 'it is necessary,' *debet*, 'it is proper or right,' *oportet*,
'it·behoves,' with an infinitive, or a gerundive and its
substantive, or a perfect participle used as a gerund
(§ 425), as the subject, the true subject or agent of the
act usually preceding in the Dative, if a definite agent is
implied; the agent, however, is not always expressed—
rarely so if the idea of *duty*, etc., implied in the phrase
chāhiye is of general application, or if the infinitive is
accompanied by an object in the dative form of the
accusative : *e.g.*

'جو صاحِب كو چاہئے سب whatever the master wants is ready
موجُود ہَي (to be had).'

'اِن لوگوں كو مغلُوب ركھنا چاہئے (the king) should keep these people
under subjection' (*lit.* 'to keep
these people under subjection is
necessary for the king').

'اب ہمكو ذرّہ فِكر كرنِي چاہئے we should now consider a little.'

'زِندگِي ميں اَيسے كام كرنے چاہِييں one should perform such acts
in life.'

' I ought to go once there also.' (چلْنا =) ايكْ دفعه وهاں بھِي چلا

چاهِئے

' the explanation of this should be تفسِير اسْكِي عالِموں سے پُوچْھنا

asked of the doctors of religion' چاهِئے

(*lit.* ' asking the explanation of this of the doctors is necessary ').

Rem. a. The agent of the act is sometimes put in the genitive in construction with an Arabic *nomen actionis*; as فقِيرکا عمل اُن پر ' a *fakīr* should act upon them.' And if the thing *necessary* or *requisite* be a *quality*, or that which should be found *in* some person or thing, the locative is generally used instead of the dative: *e.g.* وي کونْسِي خصلتیں ہیں کہ قاصد میں چاهِئیں ' what special qualities are those which a messenger should possess?' (' which are requisite in a messenger ').

Rem. b. چاهِئے is also very commonly used in the Subjunctive Mood: the infinitive is then replaced by the ordinary Aorist, which follows چاهِئے, and is preceded by کہ (= Latin *ut*), the agent of the act either preceding *chāhiye* in the dative, or following it in the nominative: *e.g.* چاهِئے or پادشاد کو چاهِئے کہ اِن لوگوں کو معْلُوب رکھے, کہ پادشاد اِن لوگوں کو معْلُوب رکھے ' the king should keep these people under subjection.'

Rem. c. The phrases مُناسِب ہے, لازِم ہے, ضرور ہے, *it is necessary, right,* or *proper,* are used in the same way as چاهِئے, chiefly in the Subjunctive.

Rem. d. According to some European grammarians any "Respectful Imperative," as they term it, may be used "with a sense of obligation, and may be translated *ought, should,* or *must.*" This however is not correct; *chāhiye* alone can, of itself, be so used. The examples given by them are such as the following: اِس سے درْیافت کِجِیے ' learn from, or let one learn from, this' (not "from this one *ought* to learn"); اِس جنْگل میں رہیے اور پاسْبانی کِجِیے ' let us remain in this jungle

and watch' (not "we *must* stay in this wood and keep watch"); آنکهيں
(my) ' دَرْوازِي كي طَرف لگت رهِي تِيس كَد دِيكهِيے كِيا ظاهِر هوتا هَي
eyes were kept fixed on the door to see (*lit. saying* to myself " Let me
see") what was (*lit.* is) about to appear' (not "my eyes were fixed on
the door, and I said I *must* see," etc.).

440. To imply that an act should or ought *to have
been done*, the phrase چاهِيے تها is employed : as

تِيرا گهونسْلا ايک كانْتے كے درخْت ' thy nest ought to have been (built)
مِيس يا كِسي دِيوار كے أوپِر   in some thorny bush or on the top
چاهِيے تها نَ بادْشاد كِي محل   of a wall, (and) not in the king's
سرا مِيس   palace.'

Rem. The same phrase is used in the Subjunctive also (§ 167, *Rem. c*).

II. THE FUTURE INDEFINITE.

441. Although the Aorist itself has the signification
of the simple Future, yet to render the futurity of the act
quite distinct, the perfect participle گ (see § 187) is added
to it; and thus the Future also derives the signification
of an *Intentional* and a *Desiderative*: *e.g.*

مَيس دِيكهِيونگا ' I shall see,' and ' I wish to, or
would, see.'

آخِر مِر جاؤُنگا تب خُدا كو كِيا ' eventually I shall die, and what
جواب دُونگا   answer shall I then give to God?'

بعْضِي بعْضِي باتِيس حُضُور مِيس ' I would question Your Highness
پُوچهِيُونگا   about certain matters.'

442. The participle گ is also added to the Precative
form of the Aorist to form the Future : *e.g.*

'wilt thou (wouldst thou, is it thy
intention to) create a being who
will work mischief and shed blood
on the face of the earth?'

کو شَخْص اُس آپ کیجِیبِیگا پَیدا جو رُوئي زِمِیں پر فساد آور خُون رِیزِي کرِي

' if you pull (will pull) so (*i.e.* as you
are going to do), it will not leave
hold of the pulp of the brain.'

جو یُوں کَمِیْنِجمِیگا مغْز کے گُودِي کو نہ چِپوڑیگا

Rem. The Future and the Aorist being thus intimately connected, we often find the one used for the other, especially in conditional and hypothetical sentences, where in English the Present Indicative, or the Present or Future Subjunctive, is used; as اگر دیر لگاؤُنگا تو وہ اِس ' if I tarry long, he in this state of پِھری میں روتے روتے مرجائِیْنگے ' old age will weep himself to death;' اگر اُسکے نَزدِیک جاؤُگے تو گُنَہْگار کے نہ ہوگے ' if you go near it you sin' (*lit.* 'will become a sinner'); مُجھے مس قُدْرت کَہْنے کِي أور نہ تُجھے مس طاقت سُنْنے کِي رہْگِي ' for (were I to attempt it), I should not have the power to tell, nor you the patience (*lit.* power) to listen.'

III. THE PRESENT TENSE.

443. The Present Tense is used to indicate an act which *is now taking place*, or a *repeated, habitual,* or *enduring* act; it also commonly expresses a *universal truth, e.g.*

وہ کیا کَرْتا ہَي ' what is he doing?'

کیا دیکھْتے ہو ' what are you looking at?' or ' what
do you see?'

جو کُچھ تُو کَہْتا ہَي میں یِہہ سب سمجھْتا ہُوں ' I understand all this that you are
saying.'

آدَمِي اپْنے پادْشاہوں کے طریقے ' men conform to the ways of their
پر ہوتے ہَیں   kings.'

راتْ دن یِہ مِہْروماہ پِھرْتے ہَیں ' this sun and moon are revolving
.   night and day.'

Rem. a. An act which is now taking place may also be expressed by
using the perfect participle of a verb compounded with رَهْنا, in place of
the imperfect participle, for in both cases the participle is used as a *ḥál*:
e.g. عورت ہَی (سوتا =) صاحب سو رہا ' the master is sleeping;'
نہاتِي ہَی (نہا رہِي =) ' the woman is bathing.'

Rem. b. The auxiliary, both in this tense and the Perfect, occasionally
takes the form ہَیِنگا, which is generally more emphatic than ہَی; as وہ
مارْتا ہَیِنگا ' he is (or I am sure he is) beating.' The auxiliary may also
take this form when used independently; as آیا یِہ کون ہَیِنگے ' alas!
who *are* these?'

444. The auxiliary is often omitted, chiefly in negative
sentences (*cf.* § 148, *Rem.*), and the Present then assumes
the form of the Past Conditional, but the two tenses
must not be confounded : *e.g.*

فافِلے کے آدمِي اِس لِیتے نہیں ' the people of the caravan do not
کہتے کِ تُو شرمِنْدہ ہوگا   mention (it), because you would
.   be ashamed.'

کوئِي آپ سے دوسے میں نہیں پِرْتا ' no one falls into a well of himself.'

And in two co-ordinate sentences, the verbs of which
are both in the Present, the auxiliary of one may be
omitted, unless emphasis requires it to be repeated : *e.g.*

وُہ نہ ہِلَتِي ہَی نہ ڈُلَتِي ' she neither moves nor stirs.'

445. The Present Tense is commonly used in narrative for a past for the sake of greater vividness (the *Historical Present*): *e.g.*

آنکھیں ملکر جو دیکھتا ہوں نو
اُس مکان میں نہ وُہ بُوڑھا ہی
نہ کوئی اور ہی

'when I rubbed my eyes and looked (*lit.* when, having rubbed my eyes, I look), lo! neither that old man nor any one else was (*lit.* is) in that house.'

پھر رونے لگے اور فریاد اور زاری
کرنے لگے مگر کیا ہوتا ہی اور
کون سُنتا ہی

'thereupon we began to weep and to cry aloud and wail, but what comes of it? and who hears?' (*i.e.* nothing came of it, etc.).

446. The Present Tense is also frequently used for the Future to indicate that an action will take place forthwith, or shortly after the time of speaking: *e.g.*

تُم چلو میں بھی بھی چلتا ہوں ' you go, I also am coming (immediately).'

میں ابھی حُکم کرتا ہوں ' I will this instant give the order.'

جلد پھر آتا ہوں ' I shall speedily return.'

447. The Present Tense is occasionally employed in conditional sentences as a Future Subjunctive: as

اگر میں بھی بھی منع کرتا ہوں
تو ابھی مینا کی طرح سے مارا
جاتا ہوں

'if I too forbid (her), I shall be instantly killed as the *mainā* has been.'

اگر میں اپنی بانی پر آتا ہوں تو
اُسکی سلطنت کو خاک میں
ملادیتا ہوں

'if I come according to my plighted word,[1] I will mingle his kingdom with the dust.'

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[1] That is to say, "if I say I will come and do come." We know of no authority for the meaning of "one's own might," which is given to the word *bānī* in the vocabulary of the *Totā Kahānī*. The word means simply 'speech,' 'word,' and the phrase *bānī par ānā* is explained by Urdū scholars as we have translated it.

Rem. An act which *it is intended to perform* (the Present Intentional) is expressed as in English: *e.g.* وُد لِکْھنے کو ھَی ‘ he is going to write’ (see § 412.)

iv. The Past Imperfect Tense.

448. The Past Imperfect Tense indicates an action which was going on at some past time spoken of: as

ھر طرف دیکھتا پِھرتا تھا ‘ he was wandering about, looking around him.’

ھوَا نرْم نرْم بھْتی تھی ‘ a very soft breeze was blowing.’

Rem. The same idea is expressed by using the perfect participle of a verb compounded with رھنا in place of the simple imperfect participle;

مَیں آھِستہ آھِستہ پہہ ‘ وہ نہا رھی (= نھاتی) تھی ‘ she was bathing;’ شِعر پڑھ رھا تھا ‘ I was repeating this verse in a very low voice.’

449. In many cases this tense must be rendered by the English Past Indefinite : as

جو یہ کہتے تھے سو کرْنا تھا ‘ he did whatever they told him (at the time).’

ازبسکِ خیر خواھِی اور تدبِیر آور ‘ inasmuch as he was aware of his جان نِثاری اُسکی جانتے تِہ loyalty, judgment, and devotion.’

450. The auxiliary is often omitted[1]: *e.g.*

جو کوئی آدمِی میری نظر پڑتا ‘ every one I saw (at the time) منع کرتا forbade me.’

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[1] As this tense then assumes the form of the Past Conditional, it is very generally mistaken for the latter by European grammarians. The two tenses, however, are essentially different, the one occurring in the Indicative Mood alone, the other only in the Subjunctive, and never admitting of the auxiliary تھا after it, as the Imperfect Indicative does. Nor can either of these tenses ever have the signification of the *Present*, as the grammarians affirm.

اگر وُہ پانی نَ لاتی تو یہ اُسکے ' 'if she did not bring water, he (the
باسن پھوڑ ڈالتا   dog) broke her vessels.'

Rem. In two coordinate sentences, the verbs of both of which are in
the Past Imperfect, the auxiliary is usually expressed with the last
alone : as وُہ شُكرِ خُدا كا كرتا اور كوچ در كوچ چلا جاتا تھا ' he was thank-
ing God and going on stage by stage.'

451. The Past Imperfect is frequently used to indicate
an act that *was wont* to be done, and the auxiliary is
then often omitted : *e.g.*[1]

اُس كُوئے كا نام زِندانِ سُلیمان ' they used to name that pit Solomon's
كہتے تھے   Prison.'

غِیبت سُننے میں جو مزا آتا تھا ' I effaced from my mind the pleasure
اُسكو دِل سے بُھلا دیا   I was wont to derive from listening
to slander.'

اور وُہ رنگ جو كُندن سا دمكتا تھا ' and that complexion (or colour)
ہلدِي سا بن گیا   which used to glisten like bright
gold became like turmeric.'

جِس وقت سفر سے آتا ہر ایك ' when he used to return from his
مُلك كا تُحفه بہ طریقِ سوغات   travels, he was wont to bring
لاتا اور مجھے دیتا   curiosities of each country (he
visited) as presents for me ' (*lit.* ' and used to give them to me ').

v. The Past Indefinite Tense.

452. The Past Indefinite Tense indicates an action
completed at some past time, and is commonly employed
in narrating past events which do not involve the idea
of *duration.* Its *passive* construction (when the participle

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[1] See note on preceding page.

is *passive*), as also that of the other past tenses composed
of a passive participle, has been explained in § 185, 191,
etc. : *e.g.*

وُه ءمیری مکان پر دیٖ گیا ' he left it at my house on his way.'

أس نے صَحْرا کِي راہ لِي ' he took the road to the desert.'

453. *a.* After the conditional particles اگر, جو , 'if,'
and after other particles (*e.g.* جب 'when,' etc.), which
imply the conditional meaning of اگر, the Past Indefinite
often takes a *future* sense, the condition being represented
as already fulfilled ; but it may be rendered in English
by the Present : as

اگر یہ راز فاش ہُوا تو تیری حتٰی
میں بہُت بُرا ہَي

' if this secret is (*lit.* was, or became)
divulged, it will be (*lit.* is) very
bad for you.'

لیکِن ایک کام ہمارا ہَي ۔ اگر وُہ
اس سے ہو سکا اور خیانت نـ
کی اور بہ خُوبِي انْجام دیا اور
اس اِمْتِحان میں پُورا أترا ۔ تو
مَیں قَول قرار کَرتا ہُوں کِ زیادہ
پادْشاہ سے سُلُوک کرُونگا

' but I have a work (for him to do),
if that can be done by this (youth),
and he practises no treachery, but
accomplishes it satisfactorily, and
comes out perfect in this ordeal,
then I promise that I will deal
with him better than any king.'

b. The verbs of the *principal* clauses in the above
sentences are in the Present and Future, but the Past
Indefinite is also employed to indicate an act, the occur-
rence of which is so certain, that it may be described as
having already taken place : as

'اگر پادْشاہ آيسے لوگوں كِي جهُوتهِ | 'if the king begins to listen to the mis-
سچے باتيں سُنْنے لگا أور اصْل حال | representations (*lit.* false and true
كِي تَحْقِيق پر الِتِفات نہ كِي ـ | words) of such persons, and does not
تو طرح طرح كِي خرابِياں پَيدا | attempt to inquire into the actual
هُونِیں | facts of the case, various kinds of
 | evils will result (*lit.* have resulted).

VI. THE PRESENT PERFECT TENSE.

454. The Present Perfect (or Past Proximate) Tense indicates an act which at the moment of speaking has been already completed, and remains in a state of completion : *e.g.*

وُہ كانْپُورگيا هَي ' he is gone to Kānhpūr (Cawnpore).'

راجہ صاحِب نے شيرمارا هَي ' the Rāja Ṣāḥib has killed a tiger.'

455. The auxiliary is often omitted, or in other words the Past Indefinite is used for the Present Perfect: *e.g.*

يِہہ چار باتيں جو أُوپر بيان هُونِیں ' these four things that have been
 | mentioned above.'

جِس شخْص كے سِينے ميں كِينہ ' naught but injury can proceed from
جم گيا (هَي .*sc*) أس سے بَجُز | him in whose breast hatred has
ضرركے كُچهہ فائِدہ حاصِل نہ هوگا | established itself.'

Rem. In the colloquial the Present Perfect is frequently used for the Present in the sense of the Proximate Future, and in such cases the auxiliary is generally omitted: *e g.* (Master *loq.*) همارِي ٹوپِي أورچهڑِي ' bring my hat and stick quickly;' (Servant) لايا صاحِب ' I am bringing it, Sir' (*lit.* ' I have brought ').

vii. The Past Perfect Tense.

456. The Past Perfect (or Past Remote) Tense indicates
that an act *had taken place* at the time spoken of, or
anterior to some other past event spoken of or implied: *e.g.*

وُہ دُور سے چلکر آیا تھا 'he had come walking from a distance.'

مَیں نے اَیسی بات کبھی نہ سُني تھي 'I had never heard such a thing.'

But the auxiliary is often omitted, or in other words
the Past Indefinite is used for the Past Perfect. It must
however be rendered in English by the Past Perfect: *e.g.*

مَیں نے زید کو بہُت سمجھایا 'I had reasoned a great deal with
Zaid.' (*sc.* تھا)

457. The Past Perfect is often used where in English
we use the Past Indefinite; usually so when the action
is regarded by the narrator as completely past, so that
its results have already become manifest at the time
spoken of; or when it is implied that since the occur-
rence of that action, another, in some way connected
with it, has occurred: *e.g.*

اور جب شیرنے میري تھیں تیري 'and whatever I (had) promised when
لانے کو بھیجا تھا جو کچھ مَیں the lion (had) sent me to bring
نے عہد و پَیمان کِیا تھا thee.'

بِلّي آئي تھي مَیں نے اُسکو ٹٹولا تھا 'the cat came (*lit.* had come), (and) I
بھیگي تھي (had) felt her, and she was wet
(and so I knew it was raining).'

Rem. The Past Perfect Indicative is sometimes used for the Past
Conditional, for the sake of greater vividness: as اُس دوست نے مُجھے
ہلاک کِیا تھا ۔ اگر یہ دانا دُشمن نہ ہوتا تو کام میرا ہاتھ سے جا چُکا

تھا اَور جان میری اِس خیال میں تمام ہوئی تھی ' that friend well nigh destroyed me: if it had not been for this wise enemy, my work was well nigh gone from my hands, and my life brought to a close in this vain idea.'

c. THE IMPERATIVE.

458. The Imperative has only the second person singular and plural; the other persons are supplied by the aorist. It has two forms, the Imperative proper, which is used in giving *orders*, *directions*, or *advice*, and the Precative (§ 176), which implies simple *request*, *advice*, *entreaty*, or *exhortation*.

Rem. The second of the Precative forms, however, often has the force of a command, as will be seen from the examples given below. •

459. The Precative again has two forms, one ending in ـیے, the other in ـیو, both of which are used in either the singular or plural, the former always in connection with the *pronomen reverentiæ* آپ, expressed or understood, the latter with the personal pronouns تُو ' thou,' and تُم ' you.'

460. The Imperative, and the Precative ending in *iye*, are used with reference to the immediate present, or without reference to any definite time; the Precative ending in *iyo* most commonly refers to the Future. The addition of گ to the Precative ending in *iye* imparts to it also a future signification, but the form is not very common: *e.g.*

میرا کہنا مان اَور اِس بیہُودہ آرزو ' mind what I say, and chase this
کو دِل سے نِکال   vain desire from thy mind.'
تُم یہاں بَیٹھو ' you sit here.'

' mention to this slave anything you جو کُچھ درکار ہو اِس خانہ زاد کو
may require.'   کہیے

' come again when you have spent اِس کو کہا پیکر پھر آئیو اَور جو
this, and take whatever you want.'   مانگیگا لِیجیو

' when she asks thy story, thou shalt جب تیرا اَحوال پُوچھے تو کہیو
say: I am an inhabitant of Persia.'   مَیں عجم کا رہنے والا ہُوں

' and if not, do (*i.e.* you shall do) نہیں تو جو جی چاہیگا سو مجیے
unto me whatever you please.'   کیجیگا

Rem. The English Imperative being used to express a *request* as well
as an *order*, it is not at all necessary to employ such phrases as "please
to do," or "you will be pleased to do," etc., in rendering the Precative
forms; nor indeed do these phrases at all represent the idea in a native's
mind when he uses a Precative. We have repeatedly observed,
that when a native scholar well acquainted with English is asked
to render in Urdū such an expression as "please do this," he invariably
uses the phrase *az rāhĕ mihrbānī isko karo* or *kījiye.* It is evident too
that in not a few cases the phrases "please to," etc., cannot be applied:
as for example in the following sentence, in which the speaker is solilo-
quizing: کِ اگر پیٹکری اَور گندھک کو چراغ میں بتّی کے آس پاس
' for if you چھِڑک دیجیے تو کیسی ہی ہوَا چلے چراغ گل نہ ہوگا
sprinkle alum and sulphur in a lamp, round about the wick, no matter
how strong a wind blow, the lamp will not be extinguished.'

461. The Precative ending in *o* is also employed in
benedictions and imprecations : *e.g.*

' may you be happy!' خُوش رہِیو
' may the curse of God be upon خُداکی لَعنت کافِروں اَور مُشرِکوں
infidels and believers in a plurality پر ہوجِیو
of gods!'

462. The negatives نہ and نہیں in connection with the Imperative usually express a *strict negation*, but the former is occasionally prohibitive (especially in connection with the Precative ending in *iyo*); the negative مت is used in a prohibitive sense, and hence occurs with the Imperative or Precative alone: *e.g.*

تُو ڈر نہیں ' be not afraid.'

آخِرت کے سامان کَرنے میں ' neglect not to make preparation for
غفلت نہ کر   the world to come.'

آج گھر مت جاؤ ' don't go home to-day.'

اُن کی آشنائی کا اِعتِماد نہ کرے ' rely not on their friendship.'

اِس درخْت کے پاس نہ جائیو ' you are not to approach this tree' (or
' thou shalt not go near this tree').

بھُولِيو مت ' you will not forget' ('take care
that you don't forget').

Rem. As the negative نہیں does not occur in the *Bāg o bahār* in connection with the Imperative, therefore, we suppose, the European grammarians say, that it "is not used with the Imperative." That it is so used will be seen from the first of the above examples, and we may add that (though not so common as نہ) it is by no means uncommon in such cases.

463. The Aorist, which is connected with the Imperative both in form and signification, is used instead of it in the first and third persons, but usually with less authority than the Imperative: *e.g.*

وُه کیابات تِھي؟ ذرّا مَیں بھِي ' what was it that he said? let me
سُنوں   also just hear.'

دیکھیں اِس کے نصیبوں میں کیا ' let us see what is recorded in her
لِکھا ہَی destiny.'

تُو خبردار رہیو اَیسی حرکت نہ ' you will be careful: let her not
کریٔ جو ٹاٸکے ٹوٹ جاٸیں move so that the stitches give way.'

کوٸی میری پاس نہ آوی ' let no one come near me' (not, "no
one *must* come near me:" see
Rem. d, § 439).

لیکِن ملِک اِس کا قَول قرار کریں کِ ' but let the princess promise this,
اَپنے کہنے سے نہ پھریں to wit, that she will not withdraw
from what she has said' (not, "the
princess *must* promise, etc.").

کمال نہ حاصِل کرنے کے لِیئے عُمر ' let no one plead advanced age as
کِی زِیادتی کا عُذر نہ کرے an excuse for not acquiring (not
trying to attain to) perfection.'

464. Reversely, the Imperative is occasionally used
for the second person singular of the Aorist, usually in
the first of two correlative clauses which follow a particle
implying a condition or the relative pronoun, when the
second clause contains an Imperative: *e.g.*

جو مُناسِب جان (= جانے) سو کر ' do whatever you think proper.'

Rem. The use of the Imperative for the Aorist is not so common as the
grammarians suppose; it occurs, we believe, only in sentences of the
description mentioned above. In the following examples the last verb
is not "an Aorist in the Imperative form," but a simple Imperative:
اَیسا کام کرکے شہزادی کو فریب سے مار ڈال ' do so (or act in this
wise): kill the prince by stratagem' (not, "act *in such a manner as to*
kill, etc.," for کِ here is simply *explicative*, and does not denote the

purpose or *object* of the verb in the first clause); جب تئیں تُوپارچلنے
'کِی کُچھ تَدْبِیرکر' in the mean time you make some arrangement to cross over' (not, "*whilst thou formest* some plan, etc.").

465. The Imperative, singular and plural, of the verb لِینا 'to take,' is often used as an interjection, signifying *there* or *there now ! enough ! peace !* etc.: *e.g.*

'لے اَپْنا کام کر' 'enough! go on with thy work.'

'لے مَیں نے اَپْنِی حَقِیقَت سب
سُنائِي' 'there now ! I have told you my whole history.'

'لو مُجھے دیکھا خاطِر جَمْع ہُوئِي' 'there! you have seen me; is your mind relieved?'

'مَیں نے کَہا لو اب بہُت مَکْر چَکَر کِیا' 'I said: Now have done! you have tried subterfuges enough.'

d. THE SUBJUNCTIVE AND ITS TENSES.

I. THE AORIST.

466. The Aorist is used in the Subjunctive Mood, as a Present or Future, in correlative conditional clauses that depend upon اگر, or any particle having the sense of اگر. The conditional clause commonly precedes the principal clause (but it may follow it), and is separated from it by the شَرْط جَواب, or *correlative* particle, تو, which is generally not translated. The Aorist is used in one or both clauses, according to the following rules :

1) *a.* If both the conditional and the principal clause imply *uncertainty, doubt, possibility,* or *indefiniteness,* the Aorist is used in both: *e.g.*

اگر وُہ آجاوي تو کیا کُروں ' 'if he should come, what am I to do?'

اگرِاجازت ہو تو اُنْکا حال تُمہاري ' 'if permission be granted, I will state
روبَرُو بیاں کُروں   their case in your presence.'

حَنْظَل سے شہْد تِپْکے جو لگے نِشْتر ' 'honey would drop from the colo-
رنْبُورِ عسل   cynth-gourd if the sting of the
         honey-bee were to touch it.'

b. The Present Potential occasionally occurs in place
of the Aorist in the principal clause : *e.g.*

اگر مِلِک کِي سلْطنت پر نِگاہ ' 'if one look at the princess's do-
کِیجِیے تو اُسْکِي آمد فقط   minion, its revenue probably does
باورْچِي خانے کے خرْچ کو بھِي   not suffice (may not be sufficing) for
کِنایت نہ کرْتي ہوگِي ۔   the expenditure of the cuisine
         alone.'

c. And an Imperative may take the place of the Aorist
in the conditional clause : as

تِھوڑا پانِي گرْم کردي تو نہاؤں ' 'warm a little water and I'll bathe.'

ایک بیٹا جِیتا جاگْتا مُجھے دي ' 'bestow on me a living son, then
تو مِیرا نام آور اِس سلْطنت کا   will my name and the trace of this
نِشان قائِم رہے   empire endure.'

Rem. The Aorist of the conditional clause may often be rendered in
English by the Past Imperfect, as in the third of the above examples.

2). If the condition be regarded as *uncertain*, or only
possible, etc., while the conditioned is regarded as *certain*
and *positive*, the Aorist is employed in the conditional,
and the Present or Future Indicative in the principal
clause : as

اگر چلو تو اچھا ہَي ' 'if you come, it is well.'

اگر بن آوي تو بڑي بات ہَي ! ' 'if it succeed, it is a great matter.'

جو كوئي دعوىٰ كري اِسكا بڑا نادان ' any one who pretends to this is a
هي   great fool.'

شرافت اُسي كو حاصِل هوگي كِ ' honour will be obtained by him
جس پر بادشاه نظر عِنایت كي   alone on whom the monarch shall
فرماوي   look with favour.'

Rem. a. The Relative Pronoun, implying as it often does a virtual hypothesis, is commonly followed by the Subjunctive, as in the last of the above examples. (*cf.* § 388, *Rem.*)

Rem. b. The Future is often used in the conditional clause also, and occasionally where the idea of certainty is, to say the least, not very prominent (see § 442, *Rem.*); but wherever this idea is prominent, the Indicative is used in both clauses: *e.g.* اگر جلد آؤگے تو مُجھے جِتا Indicative is used in both clauses: *e.g.* پاؤگے 'if you come soon (as I expect, or am sure, you will), you will find me alive.'

467. The Aorist is also employed in subordinate clauses with one or other of the conjunctions جو 'that,' كِ (= Lat. *ut*), تاكِ 'in order that' (= Lat. *quo*), بشرطكِ 'on condition, or provided, that,' شاید كِ 'it may be that, perchance,' etc., to express an *object* or *purpose*, *effect* or *consequence*, *resolution*, *hope*, *desire*, *disinclination*, *order*, *advice*, *necessity*, *duty* (as signified by the phrases لازِم هَي, چاهيئے, etc. see § 439 and *Rem. b.*), *effort*, *permission*, *fear*, etc.:[1] *e.g.*

قصد كيا كِ اُس راہ سے چلوں ' I determined to go (that I would go) by that road.'

آدميوں كے واسطے يه بِهتر معلوم ' it appears better for men that they هوتا هَي كِ گوشه نِشِيں هو become recluses.'
جائيں

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[1] This construction, which is found in th Persian also, would appear to be derived from the Arabic.

پادِشاہ کو چاہِیئے کِ اُمرا اور ' the king should so treat his lords
ارکانِ دَولت سے اَیسا بَرتاؤ کرے کِ   and nobles that they may be
اُنکو پادِشاہ کِی مُوافِقت اور   assured of His Majesty's sympathy
نیک خواہِی کا یقِین ہوجائے   and good-will.'

چاہِیئے کِ قاصِد فاضِل ہو '   a messenger (or emissary) should be
one possessed of learning.'

اگر تُجھے آرزُو کمال ہَے کہ یِہہ '   ' if you have great desire to know
ماہِیّت درِیافت کرے   this matter.'

مَیں ڈَرتا ہُوں کِ شاید دُعائے بد '   ' I am afraid that he may not perhaps
نہ کرے   curse me (or, according to an
idiom of the language, 'that he
may curse me').

بُقراط نے ایک زبان درازِ عورت سے '   ' Socrates (or, according to Johnson's
شادِی کِی تاکِ اَپنی قُوّتِ غضبِی   Dictionary, Hippocrates) married
کو مَغلُوب کرے   a shrew in order to subdue his
passion of anger.'

بشرطیکِ جھُوٹھ اِس میں کَوڑِی بھر '   ' provided there be not as much as a
نہ ہو   kaurī of untruth in it.'

شاید (کہ sc.) اُس کا ہاتھ راس آوے '   ' perhaps his hand (treatment) may
prove successful.'

Rem. a. In sentences signifying *purpose, resolution, wish,* etc., the
Aorist may generally be rendered in English by the gerund with *to,*
since this corresponds to the genitive (subjective) or the dative of the
Urdū gerund, and this may in most cases be substituted for the con-
struction with the Aorist: *e.g.* the first of the above examples may also
be constructed thus: مَیں نے اُس راہ سے چلنے کا قصد کِیا; and the
fifth thus: اگر تُجھے اِس ماہِیّت کے درِیافت کرنے کو آرزُو کمال ہَے.

Rem. b. The *direct oration* often occurs in such subordinate clauses as
express *purpose* or *resolution* : چلِیے پاس کے بہن کِ کِیا قصّد أور ' and
determined to go to my sister' (*lit.* ' that I will go ') ; دَرْوازِي آنَكهِيں

هَي هوتا ظاهِر کِیا دیکھِیے کِ تہِیں رہِي لگ طرف کِي ' my eyes were
kept fixed in the direction of the door to see what was going to appear'
(*lit.* ' saying to myself, Let me see what is going to appear ').

Rem. c. The phrases لازم هَي , چاهِیے, etc., may also be constructed
with the infinitive (§ 439, and *Rem. b.* and *c*). In reference to past
time these phrases take the forms لازِم تھا , چاهِیے تھا, and are followed
by کِ with the Past Perfect Subjunctive (the Past Conditional): *e.g.*
رکّھتے غالِب پر غَضب أپنے مہاراج کِ تھا چاهِیے ' Your Majesty ought
to have subdued your wrath.'

468. The Aorist is used to express a wish which,
generally speaking, is regarded as attainable : as

هو وي جِند دُو دَولت بڑهے تِیري عُمْر ' may your life be prolonged ! your
wealth be multiplied !'

رهي هَي تُمهاري تاج و تَخْت قائِم بڑپا آسمان و زمِین یِہ تلک جب تک ' may your crown and throne (your
sovereignty) endure as long as this
earth and heaven last !'

469. The Aorist is used in questions indicating doubt
or perplexity : as

کُروں کِیا اب إلهي ' O God ! what am I to do now ?'

کُروں شِکْوہ کِسْکا أور کهُوں کِیا ' what should I say ? and of whom
should I complain ?'

أنارا کا پرِیوں یا کهُوں اکهاڑا إندرکا ' should I call it Indra's court, or a
descent of fairies ?'

470. The second person, singular and plural, of the Aorist is used as a disjunctive conjunction: *e.g.*

‘ مَیں نہیں کہتا رہو چاہو جاؤ ' I say nothing: remain or go (as you please).'

II. THE PRESENT POTENTIAL.

471. The Present Potential, as its name implies, occurs chiefly in potential propositions, with a definite or indefinite subject, and indicates that a thing *may, might*, or *must be happening*: it corresponds therefore to the English Present Imperfect Subjunctive. It stands to the Aorist in the same relation as the Present Imperfect Indicative to the Present Indefinite; and hence the Aorist is often used in its place. Of the two forms in which it occurs, that in which the *future* of the verb ہونا is used may occasionally be rendered in English by the Future Imperfect Indicative; but those who speak the language recognize no distinction between the two forms. The following are examples of its use:

‘ وُہ اپنے جی میں کیا کہتا ہوگا ' what must he be thinking?' (*lit.* 'saying in his mind').

‘ شاید تُو جانتا ہوگا کہ مُجھکو یہـ ' perhaps you think (*lit.* may be
سب فراغت اور دَولت بے thinking) that I have become
مشقّت حاصِل ہوئی possessed of all this comfort and wealth without trouble.'

‘ اَیسے غریب ہزاروں تمہاری مُلکوں ' thousands of such poor people must
میں آتے جاتے ہونگے be constantly passing through (*lit.* may be coming and going in) your dominions.'

'وُہ حاکِم اَیسا ہونا چاہِیئے کِہ that ruler ought to be well ac-
سیاست کے قاعِدي خُوب quainted with (*lit.* such as may
جانتا ہو be knowing well) the laws of
government.'

' اَور جو بادشاہ بیدار ہو سَلْطنت and if the king look (*lit.* be looking)
کے کارو بار پر توجُّہ کَرتا ہو تو watchfully after the affairs of his
کِسي طرح سَلْطنت میں خلل kingdom, no disturbance by any
نہیں آتا means enters the realm.'

' اُسکے کلام میں کوئي فِقْرہ اَیسا there is no such sentence in his
نہیں ہَي جِس سے کسي کي discourse whereby malevolence
بد خواہي ثابِت ہوتي ہو towards any one may be proved.'

III. THE PAST POTENTIAL.

472. The Past Potential is employed when it is indi-
cated that a thing *may*, *might*, or *must have happened*. It
has two forms, corresponding to those of the Present
Potential, but no distinction is generally made between
them: *e g.*

آپ نے بہ بَہت سُني ہوگي ' Your Majesty may (or must) have
heard this couplet.'

خدا جانے اُنکي کیا حالت ہوئي ' God knows what their state may
ہوگي have been.'

جِس وقت تَیاري اِس کي ' what a very charming residence
(ہوئي .sc) ہوگي کیا ہي مکانِ must have been made when it was
دِل چسپ بنا ہوگا first constructed' (*lit.* 'when its pre-
paration may have taken place').

أَپْنے أَور أَپْنے بُزُرگوں کے اِحْسان 'he mentions the kindnesses which he

جو دُوسْري شَخْص یا أُسْکے   or his forefathers may have done

بُزُرگوں کي نِسْبت ہُوئے ہوں   to another or to his forefathers.'

بیان کَرْتا ہَي

تیري گُروہ نے جو ظُلْم آدمیوں کے 'do you also mention whatever

ہاتھ سے أُٹھایا ہو تُو بہي کہہ   oppression your tribe may have

suffered at the hands of men.'

Rem. The third of the above examples is thus rendered in Prof. Monier Williams' Hindūstānī Grammar (p. 136, § 510): "When it shall be repaired, what a charming place it will be made." But although this tense may sometimes be rendered in English by the *Future Perfect*, it is never used in the sense of, and can certainly never be rendered by, the *Future Indefinite*.

IV. THE PAST CONDITIONAL.

473. The Past Conditional corresponds to the English Past Perfect Subjunctive. It has two forms, the one (which is that most commonly used) consisting simply of the imperfect participle of a verb; the other of the perfect participle in combination with the imperfect participle of the verb ہونا.

474. The Past Conditional is used in correlative conditional clauses that depend upon أگر, or any particle having the sense of أگر. In the leading clause it may generally be rendered in English by the Future Perfect Subjunctive: *e.g.*

أگر تُو وہ دیکھتا جو مَیں نے دیکھا ' had you seen what I have seen, you

ہَي ہرْگز أُنْکے پاس نہ آتا   would never have come near them.'

جو مُجيے مُرِيد كرنے كي خواہِش
نہ ہوتي تو مَيں چوركي چرُب
زباني سے فريب نہ كھاتا

'if the desire to make a disciple had not possessed me, I should not have been deceived by a thief's oiliness of speech.'

اَندھا بيٹا تُمہاري كس كام آتا ؟
جو كچھ بيٹا كرتا مَيں بھي
كر سكتا ہوں

' of what use would a blind son have been to you? I too can do whatever a son would have done.' (The condition اگر ہوتا is here understood in both sentences.)

نا كہ اُنكے فساد سے جو ضرر پَيدا
ہوتے نہ ہونے پائيں

' so that the evils which would result (*lit.* would have resulted) from his mischief (were he permitted to practise it) be not allowed to happen.'

اگر كسي اور نے يہہ حركت
بےمعنی كي ہوتي اُسكي
بوٹياں كٹوا چيلوں كو بانٹتي

' had any one else committed such senseless impropriety of conduct, I would have had him cut into mince-meat, and portioned it out to the kites.'

تُو ناحق ماراگيا ہوتا پر بچ گيا

' you would have been unjustly (or needlessly) killed, (had you been killed), but you (have) escaped.'

Rem. a. The condition, as we have shown in some of the above examples, is sometimes omitted. It is occasionally implied in a negative clause preceding the principal clause : *e.g.* مَيں نے أس ميں كچھ شكوہ نہ ديكھي جو زور أس كا درّيافت كرتا ' I perceived nothing grand in him to make me test (*lit.* that I should have tested) his strength.' This sentence is taken from the Khirad Afroz (p. 62), and the following note upon it by the editor of the work serves to show how completely

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the Past Conditional Tense is misunderstood by European grammarians :
"The aorist instead of the present here, and a neuter verb instead of an
active, might well be expected. As it is, the sentence is quite un-
grammatical."

Rem. b. As it is sometimes necessary to render the Past Perfect
Indicative of the Urdū by the English Past Imperfect, so the Past
Conditional has occasionally to be rendered in English by the Past
Imperfect Subjunctive. Such is the case in the fourth of the above
examples. (*cf.* § 457.)

475. Instead of the Past Conditional, the Past Perfect
Indicative is occasionally used in the principal clause, for
the sake of greater vividness; but it may be rendered in
English by the Past Indefinite ; as

اگر یہ دانا دُشمن نہ ہوتا   ' had it not been for this wise enemy,
تو کام مبرا ہاتہ سے جاچُکا تھا   my work was well nigh gone from
اور جان میری اِس خیال میں   my hands, and my life brought to
تمام ہوئی تہی   a close in (pursuit of) this idea.'

476. The Past Conditional is also used to express a
wish for a thing that is regarded as unattainable, and is
then commonly preceded by the conjunction کاشکِ or کاشکے
' O that !' ' would that !' *e.g.*

کاشکے أُنکو وہاں نہ چھوڑ آتے   ' would that I (*lit.* we) had not left
them behind there !'

کاشکے تُمہاری خِدمت میں   ' would that I had not cherished a
بَندگی پَیدا نہ کِی ہوتی اور یہ   devoted attachment to you, and
شفقت جو صاحِب میری حق   that you (*lit.* the master) had not
میں کرتے ہیں نہ کرتے   shown for me the tenderness which
you have shown and still show (*lit.* which you are showing)!'

Rem. The use of كاشُكے however is not always necessary; a wish
may be implied even in a conditional sentence : *e.g.* اگرزَید ہوتا تو کیا
خُوب ہوتا ' If Zaid were (or, had been) here, how nice it would be (or,
would have been)' = ' 1 wish Zaid were (or had been) here.'

c. THE PASSIVE VOICE.

477. When the agent of an act is to be named, the
Active Voice must be employed (except in such tenses
as are composed of a perfect participle of directly transi-
tive verbs, which are undoubtedly passive in con-
struction, though regarded as active by those who speak
Urdū). But the subject of a sentence is frequently not
specified, either because it is not known, or it is not de-
sired to mention it. The speaker, however, has the
option of expressing himself personally by such forms
as لوگ کہتے ہیں or کہتے ہیں 'people say' (Fr. *on dit*),
کہنے والا کہتا ہَے ' one calls' (or 'it is called'), or کہلاتا ہی
'one says, or one who is in a position to say, says;' or
by means of the Passive Voice used impersonally, in the
third person singular masculine; as دیکھا جائیگا 'it will
be seen to;' or personally as explained in the next
paragraph.

478. The personal passive is commonly used in Urdū;
the direct object or accusative of the active voice be-
coming the subject of the passive : *e.g.*

جب ایک گز عمیق گڑھا کھودا گیا ' when a hole a yard deep was dug.'

حکمت کی کتابوں میں یہ بات ' it (the following fact) has been
ثابت کی گئی ہَے   proved in philosophical works.'

' when a lie is told regarding any one جب جھُوٹی بات کِسی کِی
to make it appear that he has نِسبت عَیب نِکالنے کے واسطے
faults.' بیان کِی جائے

' you had been unjustly killed, but تُو نا حق مارا گیا ہوتا پر بچ گیا
you escaped.'

Rem. If the accusative in the active voice be constructed with کو, the same form may be retained in the passive; but the passive then becomes *impersonal*: *e.g.* یادگار کے لِحاظ سے اگر أُسکو بھی دیکھا جاوے ' if it too be viewed as a memorial;' *lit.* ' if it be looked at in reference to it also as a memorial.'

479. If the verb in the active voice governs two accusatives, that which has the nominative form, or which is next to the verb, becomes the nominative to the passive: as

اگر دونوں کو مُنابلہ کِیا جاوے ' if the two be compared;' *lit.* ' if comparison in reference to the two be made.'

مُناسِب ھَی کِ أس شَخص کو ' it is right that that person be called بنائے کار کہا جاوے the architect of the work;' *lit.* ' it is right that architect of the work be called or said in reference to that person.'

Rem. a. As the perfect participle is often used as an abstract (verbal) substantive, and the verb جانا is also employed in other constructions than that of the passive voice, many expressions which are not passive are mistaken for such by European grammarians: *e.g.* مُجھ سے دیکھا جاتا ' I cannot bear to see (it),' *lit.* ' seeing, or seeing it, by me is impossible' (not, "it is not seen by me:" *cf.* § 426).

Rem. b. Whether the passive be personal or impersonal, it is termed by Urdū grammarians مَا لَمْ یُسَمَّ فَاعِلُهُ *mā lam yusamma fāʻiluhu,* ' a

verb of which the agent is not named.' In the case of a personal passive, the subject is called قائِمٌ مَقامَ فاعِلٍ ' that which stands in the place of the agent.'

Rem. c. Impersonal actives, like our *it rains, it snows,* etc., are as a rule expressed personally in Urdū: *e.g.* مينْهـ برسّتا هَي or پاني برَّتا هَي 'it rains,' *lit.* 'rain, or water, falls, or rains;' but the expression برسّتا هَي, alone, is also used.

f. CAUSAL VERBS.

480. The construction of causal verbs has been explained at length in § 199, *et seq.* If the primitive verb is intransitive, the causal is simply a transitive verb, and is constructed like other simple transitive verbs that take a single objective complement in the accusative; as أُس نے ميز كو هِلايا or أُس نے ميز هلائِي ' he shook the table;' ميز كو كَون هِلانا هَي ' who is shaking the table?' But if the primitive verb is transitive, the causal takes two objective complements in the accusative, which are constructed according to the rules laid down in § 348 and *Rem.*: *e.g.* مَين نے وُد تِيلِي مُجِيہے پاني پِلاوْ 'give me water to drink;' أُس كو دِكَلاِئي ' I showed him that bag.' Both the objective complements, however, are not always expressed; as سب فَتِيروں كو كِهلايا ' he fed all the beggars.'

g. COMPOUND VERBS.

481. Compound Verbs are of seven[1] kinds; namely, Intensives, Potentials, Completives, Continuatives formed with an imperfect participle, Frequentatives or Con-

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[1] By an oversight the Continuatives formed with imperfect participles, and Transitives formed with conjunctive participles, have been omitted in the enumeration of the compound verbs in § 218. The oversight has been noticed in the errata, and the reader is requested to make the corrections there pointed out.

tinuatives formed with a perfect participle, Desideratives, and Transitives formed with a conjunctive participle. To the remarks already made concerning these (see § 208, *et seq.*) we may here add the following :

1) *Intensives.*—The intensifying verb may be transitive or intransitive; if the former, the *passive* construction, as in the case of simple transitive verbs (§ 306, *et seq.*), is employed in all the tenses composed of the perfect participle : *e.g.* الّٰا مار کو بِچّھو نے اُس ' he killed the scorpion;' but if the intensifying verb is intransitive, this construction becomes impossible, since a *passive* participle is needed for it, and such a participle cannot be formed from the intransitive final member of the compound. This however does not convert the compound verb into a " neuter," as is generally supposed ; for in Urdū, as in English, a verb is transitive if it takes an objective complement in the accusative (not the *cognate* accusative); hence, although a native grammarian must say گیا کہا کو روٹی نے اُس ' instead of گیا کہا کو روٹی وُد ' he ate up the bread,' he still parses گیا کہا as a *fe'le muta'addī ba yak maf'ūl*, ' a transitive verb with a single objective complement.'

Rem. In some intensive compounds, the verb which indicates the act is placed last and conjugated, the intensifying member preceding it and remaining unchanged : *e.g.* مارا دیا = دي مار دیا ' I (or he) laid on to (him);' پٹکا دیا = دي پٹک دیا ' I (or he) threw or dashed (him or it) down.'

2), 3) *Potentials* and *Completives* must always be constructed *actively* in the tenses composed of the perfect participle, as in the other tenses, since the verbs سکنا and چکنا are intransitive: *e.g.* سُن (not نے ہم) ہم چکے ہیں ' we have already heard.'

Rem. For the idiomatic use of the Past Indefinite Tense of verbs compounded with چکنا, see § 210.

4) *Continuatives*, formed with an *inflected* imperfect participle, and one of the verbs جانا or رهنا, cannot but take the *active* construction

in all the tenses, as جانا or رهّنا are intransitive verbs (*cf.* § 481, 1):
e.g. وُہ اِسِي طرح بَكتِے رهْتِي (or جاتِي) هَي ' she keeps on (or is always)
prating in this same way.'

Rem. The participle in these compounds must always be inflected
(see § 212, as also the *Rem.* on § 213). In the following examples,
which are given under the head of Continuatives by European gram-
marians, there is nothing of the nature of a *continuous* or *repeated* act
implied in the verb; the participle has the force of a finite verb, and
very properly agrees with the subject of the sentence: تُمهاري هاتِہ سے
مال جاتا رها ' your wealth *has gone for good* from your hands ' (here
care will فِكْر دِل سے أُس كے جاتِي رهيگِي ; (گيا أَور رها = جاتا رها
vanish for ever from his heart ' (here جاتِي رهيگِي = جاتِي رهيگِي
.(جاتِيگِي أَور رهيگِي
In examples like the following, again, the *continuity* of the action is
implied in the verb itself (which must always be *rahnā*), the participle
being used as a *ḥāl*, and agreeing in gender with the subject: آدَمِي كو
it be- چاهِيے كِ اپنے عيبوں كي جُسّاتّجُو ميں بهُت سعِي كَرتا رهے
hoves a man to be ever diligent in finding out his defects.'

5), 6) *Frequentatives* or *Continuatives*, and *Desideratives*, are always
actively constructed in the tenses composed of the perfect participle,
since the participle which forms the first member of these compounds
is used as an *abstract* (verbal) *substantive in the accusative* (§ 214), to
which the act signified by the following verb (جاهْنا or كَرْنا) is regarded
as adhering. These compounds may take an objective complement in
the accusative when the participle which forms the first member is
derived from a transitive verb, but not otherwise; for the objective
complement is properly that of the participle or verbal noun: *e.g.*
مَيں سب كِهْرِي ديكها كِيے ' all kept looking on, standing the while;'
دِن بهراأُس جنّگَل ميں پِهرا كِيا ' I wandered about in that jungle the
whole day long;' وُہ جُپْكے بُت كِي طرح بَيْتِهے سُنا كِي ' she, seated
silent like a statue, continued to listen;' ايك مُدّت تلك أُس غم ميں
روِيا كِيے ' we continued to mourn for a long while under that affliction;'

' مَیں تمام دِن اَور تمام رات پانی مِیں ہاتھ پاؤں مارا کِیا I kept
striking (out) my hands and legs in the water the whole day and the
whole night.'—*Continuatives* are also formed by prefixing an *inflected*
perfect participle to the verb جانا (see § 214, *b*): *e.g.* سو کہیں جو ہم
بلا عُذرِ کِیۓ جائِیو ' 'go on doing what I say without demur.'

Rem. We must here repeat that whenever a verbal substantive in
any form is compounded with a transitive verb, the compound verb is
actively constructed in *all* the tenses of the active voice: *e.g.* کِي آدمِي.
آواز سُنائی دِي ' 'a man's voice was heard' (*lit.* 'gave a hearing,' *i.e.*
'made itself heard'); دو آدمِي دِكھائی دِیۓ ' 'two men showed them-
selves, or appeared.'

7) *Transitives formed with a Conjunctive Participle* cannot in any
case be *passively* constructed, for the reason given in § 481, 1: *e.g.*
أن ' کتاب کو اپنے ساتھ لایا ہوں I have brought the book with me;'
چِیزوں کو کون (کِس نے not) لے گیا ' 'who took away (went with) those
things?' لڑکے کو یہاں چھوڑ گیا ' 'he left the boy behind here.'

Rem. Although the participle which most commonly occurs in these
compounds is that of the verb لینا ' 'to take,' there is nothing in the
nature of the construction to restrict it to this participle: چھوڑ جانا
' 'to leave behind,' دے جانا ' 'to leave, or give on (one's) way,' etc., are
compounds just as much as لے آنا and its contraction لانا ' 'to come
with, to bring' are; and in the mouth of a native the former no more
signify "having left, to go," and "having given, to go," than the
latter signifies *having taken, to come*.

482. *Nominals, Staticals, Inceptives, Permissives,* etc.,
are not compound verbs (see §§ 205, 213, 216). Of the
Nominals we shall have more to say further on. The
construction of the participles in statical forms has been
fully explained in § 421, *et seq.* The Inceptives, etc.,
call for little notice beyond a few examples of their use:

1) *Inceptives.*—A gerund in the locative case, with the governing postposition suppressed, is used in connection with the verb لگنا, which usually (though not invariably) follows the gerund, and in this construction takes the signification of *to begin* : as اُسکے ہاتھ پکڑ کر کہنے لگا 'he took hold of his hand, and began to say;' اپنی بدنصیبی پر افسوس کرنے لگا اور لگا اُس کا 'he began lamenting his ill-luck;' مُنھ دیکھ دیکھ بے قرار ہو رونے 'and repeatedly looking at his face, he became agitated and began weeping.'

2) *Permissives.*—An infinitive in the dative form of the accusative, with the postposition کو suppressed, is constructed with the verb دینا, which in this construction has the sense of *to allow* or *permit* : as حویلی اگر پاک صاف پاتے ہیں 'let (him) remain in the house;' میں رہنے دو تو اندر جانے دیتے ہیں 'if they find (them) unpolluted, they permit (them) to enter.'

3) *Acquisitives.*—The same construction is employed as in Permissives, the verb پانا, in the sense of *to get* or *obtain permission*, or *a chance or opportunity, to be allowed*, taking the place of دینا : as آسماں کی طرف نگاہ نہ کرنے پاوے 'let him not be allowed to look towards the sky;' نہ مجھے کوئی دیکھنے پاتا تھا 'nor was any one permitted to see me.'

4) *Desideratives.*—In these an infinitive constructed as in the Permissives, etc., is used in connection with the verbs چاھنا and مانگنا, 'to wish, or want;' as آپ کا گھوڑا دیکھنے چاھتا ھوں 'I wish to see your horse;' وہ گھر جانے مانگتا ہي 'he wants to go home.' With the verb چاھنا however, the infinitive more generally takes the *nominative form* of the accusative : as جب کوئی مکھی دوسری چھتے کي آنا 'when a bee of another hive wishes to come;' مجھنتیوں کي چاھتي ہي 'they will un- کمائي پر بے اِستحقاق قابض اور مُتصرّف ہونا چاھینگے justly desire to seize and apply to (their own) use the earnings of others.'

483. *Nominal Verbs.* — The so-called Nominals are commonly, though incorrectly, regarded as Compound Verbs. They consist simply of a verb and a predicative substantive or adjective, which is in the nominative case if the verb is a neuter one denoting existence (either simple or modified), and in the accusative (the nom. form) if the verb is transitive. In the first of these cases the verb agrees with its proper subject (unless the predicative substantive is defined by a genitive or adjective, § 293); and a predicative adjective, if it be declinable, also agrees in gender and number with the subject : as

نَ تَرْبِيَت رُوبْرُو مِيرِي اگَرِ يِهِ ' if he shall not be reared in my presence.'

تِهِيِن كِيزْرِي لَڙْكِيان سَاتُون يِـے ' all these seven girls were standing.'

جَائِبُس هُو دُرُسْت اَخْلاقِ اِنْکِ كِ ' that their morals become correct.'

جَبِ كِي دُوسْرِي اَيْكُ اِعَانَت اُورِ ' and one's helping another is possible

رَهِين اِكْٺِـے كِ هَي هُوسْكِتِي جِي   only when they dwell together.'

Rem. a. The predicative noun most commonly comes immediately before the verb, as in the above examples; but it may also follow the verb, as is frequently the case in poetry : *e.g.* لازِم تُو كِي مِهْمَان اَيْسـے عَزِيز هُو خَاطِرِ كِ هَي ' the heart of such a guest ought indeed to be (esteemed) precious.'

Rem. b. Even what are clearly *phrases* are erroneously classed by European grammarians among what they term "Nominal Compounds." Now in phrases the substantive and verb stand to each other in relations distinct from those specified above, the substantive being either in the nominative as the *subject* of the verb, or in an oblique case : *e.g.* كُو اُن آيَا يَاد ' they remembered' (properly, ' recollection came to them'); هَي آتَا اَفْسُوس پَرِ مُجْهِهِ كُو مُجْهِهِ ' I feel (am possessed with) pity for

you' (for the use of آنا with the Dative of the possessor see § 340); 'پیٹ میں آگ لگی the fire (of hunger) kindled in (my) stomach;' 'مُجھے بھی وزیر کا کہنا یاد (میں .sc) آیا I also called to mind what the *wazīr* had said' (properly, 'to me also the *wazīr's* saying or remark came into recollection '); 'کِ وقت پر کام (میں .sc) آنا ہے so that on occasion it comes of use' (properly, 'into use').

484. In the case where a predicative noun in the accusative is added to a transitive verb, the verb may be one which requires a single objective complement alone, or it may be a *factitive* verb (see § 349). In the first of these cases the predicative substantive necessarily becomes the *subject* of the verb in those tenses which are passively constructed with the Agent case : *e.g.*.. أُس نے ڈُبکی ماری 'he dived (a dive was taken, *lit.* struck, by him).' In the second, the construction of the verb in the same tenses depends upon the accusative of the *object* : if this be in the *nominative* form, the verb (as also a predicative adjective, if it be declinable) agrees with it ; but if it be in the *dative* form, the verb (as also the adjective) is impersonally constructed (see §§ 348—350): *e.g.*

'ہرچند اُس قفل کی کنجی much as they searched for the key of that
تلاش کی نہ ملی lock, it was not found ' (properly, 'much as the key of that lock was made search for by them,' etc.).

'دیو کو رُخصت کیا he dismissed the demon ' (properly, 'there was performed by him the act of dismissing in reference to the demon ').

'گاڑی کھڑی کی he made the cart stationary' ('the cart was made stationary by him ').

گاڑي کو کھڑا کِي ' he made the cart stationary ' (properly, ' it was made stationary by him in respect to the cart ').

Rem. a. The only instances in which a factitive verb (in the passively constructed tenses) can agree with the complementary accusative are those in which by a change of construction this becomes really or virtually the only accusative in the sentence: *e.g.* 1) when a sentence following the verb takes the place of the object; as اُس نے عَرْض کِيا کہ ' he made representation, saying;' (here however some writers would put the verb in the masc. sing. عَرْض کِيا, to agree with the objective clause (see § 307); 2) when the place of the object is supplied by a substantive which is governed in the genitive by the predicative substantive; as بادشاہ نے اُسکي تعریِف کِي ' the king praised it' ('the act of praising was performed by the king in respect of it'); 3) when the factitive verb is connected by اَور ' and,' with another verb that stands nearest to the common object of the two verbs, this object being in the dative form of the accusative; as پِيادوں کو ڈانٹا اَور تَنْبِيہ کِي ' he reproved and admonished the magistrate's peons.'

Rem. b. If the predicative substantive is determined by a genitive, it may be separated from the verb by one or more words; as اِس قُوّت کا اِظہار چِلّانے اور رونے و غَیرہ سے کَرتا ہَي ' it (a child) manifests this faculty by screaming and crying.'

CHAPTER· XI.

PARTICLES.

I. ADVERBS.

485. The rules for the construction of adverbs are given in § 283, *et seq.* Sentences like the following are in nowise opposed to those rules, since نہِیں is both a negative adverb and a negative verb (= نَہ ہَے, see § 148, *Rem.*), and in the latter sense therefore may stand last in the sentence:

ایکُ کِی سِجّدہمِ سے دُوسَری کا ' the form and fashion of one agrees

ڈِیل ڈَول مِلْتا نہِیں   not with the shape and figure of another.'

اِس وقْت درّوازہ کھولْنے کا حُکْم ' there is no order to open the gate

نہِیں   at this time.'

486. The particle تو, which has both a conditional and an emphatic force, is often added to the negative نہِیں, forming in the one case an alternative conjunction (see § 499), in the other an emphatic adverb signifying *no indeed.*

Rem. The adverb تو is often used idiomatically in Urdū, and is untranslateable: *e.g.* کر تو سہِی ' just do it.' After the verb دیکھْنا ' to see,' it may generally be rendered by the phrase ' and lo !' as دیکھا تو

سب اپْنے اپْنے کام میں مَصْرُوف ہَیں 'he looked, and lo! they were all engaged in their respective tasks.'

487. The adverb کہاں 'where ?' is idiomatically joined to two different subjects to indicate a *very great difference*, *marked contrast*, or *incompatibility*, between them or their circumstances : as

نہِیں تو مَیں کہاں اور تُو کہاں 'otherwise what possibility was there of our meeting?' (*lit.* 'where I and where thou? our paths lay so wide apart that we could never have met, but for this accident ').

تُو کہاں اور یہ بات کہاں ' this speech is quite unsuitable to thy position.'

کہاں راجا بیوج کہاں گنگا تیلِي ' there is no comparison between King Bhoj and Gangā the oilman.'

Rem. Compare with this use of کہاں——کہاں that of क्व—क्व *kva—kva* in Sanskrit.

488. The adverb ہی (or ے-) may be added for emphasis to any part of speech, and may generally be rendered in English by *very*, *the very same*, *but*, *alone*, etc., though sometimes simple stress upon the word to which it is joined (shown in writing by the use of italics) is sufficient : *e.g.*

دِل ہی جانْتا ہَے ' (my) heart alone knows.'

ایک ہی حمْلے میں ' in one single (or in but one) assault.'

وُہِي جوان آیا ' the *very* same young man came.'

لیکِن اُس کے دم میں آہِي گَئِي ' but (after all) she *did* yield to her cajoling.'

II. PREPOSITIONS AND POSTPOSITIONS.

489. Prepositions and Postpositions serve to show the relation of one substantive to another, or to some other word in the sentence.

490. Some postpositions govern a noun in the Formative only, some in the genitive case only, some take the governed noun in the Formative or the genitive. Lists of the prepositions and postpositions together with the case they govern are given in §§ 236–240. The following are a few that have special significations or uses in addition to those specified in the lists :

1) آگے ‘ before,’ is used of *comparison*: *e.g.*

عَکْسِ گُلْشَن یِہ زمِیں پر ذِي کِ ‘ such is the reflection of the flower-
جِسْکے آگے ـ کارِ نَقَّاشِيِ مانِي garden on the ground that, com-
ہي دُوْم وُد اوّل pared therewith, the painting of
Mānī (Manes) stands second, it first.'

Rem. The postposition سامہنے ‘ in front,' may be used in the same sense.

2) ساتھ, which as a postposition signifies ‘with,' ‘along with,' as a *preposition*, with a demonstrative pronoun following, usually signifies *in addition to, notwithstanding* or *although* (= the Persian باوْجود or باوْصَف): *e.g.*

موہن زید کے ساتھ اِلٰہ آباد چلا گیا ‘ Mohan went away to Ilāhābād
(Allahabad) along with Zaid.'

ساتھ اُس کے عُمر گُزحَنْت کے ساتھ ‘ in addition to that life will pass
کٹیگی with trouble (or difficulty).'

ساتِهِ اُسْكے كِ وُه آپ چِهوتّا اور　'notwithstanding that (or although)
ناتُوَاں هو اور دُشْمن اُسْكا قوِي　he himself be small and feeble
تب بِهي فَتْح كِي اُمّيد هَي　and his foe powerful, there is still
　　hope of victory.'

3) طرف 'towards,' 'to,' is used both of *local* direction
and of *feeling* or *conduct*, generally preceding, in this
sense, an Arabic verbal noun : *e.g.*

بازاركي طرف گيا هَي '　he is gone towards (or to) the
　　market;' (the corresponding Hindī
　　postpositions in this construction
　　are تَك and كو).

ميري طرف سے سلام كهہ دينا '　tender compliments from me ' (*lit.*
　　'from my side ' = Fr. de ma part).

بُرِي بُرِى باتوں كِي طرف مَيَلان '　he becomes inclined to (fond of) very
هوتا هَي　evil things;' (the corresponding
　　Hindī postposition in this sense
　　is پر).

كِسي شَخْص كِي طرف سے بد گُماں '　to become suspicious of (*lit.* to-
هو جانا　wards) a person.'

كُئي شَخْصوں كے كاموں كِي طرف '　he needs the labours of several
اِحْتياج هَي　persons.'

Rem. In both the above senses the postposition طرف is the Urdū
rendering of the Arabic preposition الٰي ; and the idiom in sentences like
the last three of the above is borrowed from the Arabic. The post-
position جانِب ' side, direction,' is rarely used of *feeling* or *conduct*.

4) نَزْديك ' near,' as a postposition, is often used in the
sense of *in one's opinion* (like the Lat. *apud*, and the Fr.
chez), a sense in which قريب and پاس do not occur : *e.g.*
عُلَمَنْدوں کے نَزْديك ' in the opinion of the wise.'

491. A feminine *postposition* requires the noun it governs in the genitive to be constructed with كِي in agreement with itself; but if the postposition be used as a *preposition*, i.e. *precede* the noun it governs (which can only occur when it is a Persian• or Arabic word), the genitive of the governed noun will be constructed with كے (see § 243): *e.g.*

مانِنْد تارِي كے but, مانِنْد كِي نارى , ' like a star.'

بابَت أُس كے but, أُس كِي بابَت , ' concerning him or it.'

مِثْل طَبِيب وَ نُجُومِي كے هَيں, ' they are like physicians and astrologers.'

بِمَدَد عَقْل كے , ' by the aid of the understanding.'

تُمْهارِي بَمُوجِب فَرْمانِے كے , ' in accordance with (or according to) your ordering (= order).'

In the first of these cases the construction is that of the Hindī, in the second that of the Persian (whence the occurrence of none but Persian or Arabic prepositions in the construction).[1] The use of the genitive affix كے is due to the influence of a Persian preposition (most commonly بِ), which governs the postposition in the genitive. This preposition, though not expressed in the case of بابَت, مانِنْد, etc., is implied in the construction, and, being originally a masculine noun, requires the use of the affix كے with the genitive of the governed noun. The same

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[1] This construction is not only employed with "some of the feminine prepositions," as European grammarians say, but with all such as are Persian or Arabic words. Nor is it "arbitrary" no Urdū scholar would, we are assured, say or write مانِنْد پَرْوانِے *manind parwāne ki,* 'like a moth;' but as no distinction is usually made in writing between *majhūl* and *maʻrūf ye,* it is quite possible for an Englishman to mistake كى for *ki,* when the writer intends it for *ke* (كے).

construction occurs with the preposition بے, 'without:'
e.g. بے مرْضِي حُضُور کے, *without her highness' pleasure;* بے
صلاح و مشْورت کے, *without advice and counsel.* It is true
that we also meet with such constructions as مرْضِي بے اُنْکِي
(sc. بے), *with his or her displeasure;* but in such cases بے
is a *prefix*, not a separate preposition, and the words
مرْضِي بے, etc., are treated as simple Hindī postpositions.

Rem. If the preposition بہ is expressed, even a *preceding* genitive is
constructed with the affix کے : as بنسْبت آدمِي کے خُدا مُطْلق قادِر,
ناچِيز هَي كُجِه كِتْنا, *how very insignificant is man compared to the*
Almighty! And not only does بہ, expressed or implied, require the
genitive to be constructed with کے, but, according to the native gram-
marians, کے is in some instances used as the equivalent of بہ (see
§ 318, *Rem.*).

III. CONJUNCTIONS.

492. The combination of coordinate and subordinate
propositions is effected by means of conjunctions.

Rem. Lists of some of the principal conjunctions are given in § 247.

493. *Coordinate Combination.*—The conjunctions used
in coordinate combination are the Connective (Copulative,
Disjunctive, Alternative, Negative), Adversative, Excep-
tive, and Conclusive.

494. The Connective conjunctions do not affect the
structure of a sentence. أور (or و), 'and,' is the one most
used simply to connect words and sentences. But the
omission of it (Asyndeton) is of frequent occurrence (see
§§ 217, 275, 362).

495. أور is also used idiomatically to denote:

1) The almost simultaneous occurrence of the acts indicated by the verbs in two propositions which it connects ; as نَور تُميارِي أُتّھنے کے =) تُم أُتھے أور خرابِي آئي (خرابِي آئي), *you rose and evil came* ('no sooner did you rise than evil ensued').

2) Inseparable connection of two subjects; as مَیں ھُوں أور (تُمیارِا ساتھ ذ چِچوڑُّوںگا =) تُم ھو, *I am and you are* (*i.e.* 'where you are I will be,' or 'I will stick to you wherever you are').

3) Defiance or threat ; as مَیں تُمکو =) پِھر مَیں ھُوں أور ذُم ھو (خُوب سمَجِیُوںگا), *then I am and you are* (*i.e.* 'now I will settle accounts with you'); راب تُو جان أور بڑا بُت جانے, *now you know and the great idol will know* ('the great idol will settle accounts with you').

496. The negative ذ, repeated, has the signification of our *neither—nor*; but the conjunction أور is often prefixed to the second ذ : *e.g.* ذ ایکٹ کو دُوسّرِي ییے تکَلِیف ذ أَسکو اِس ییے رِیَج, *neither does one suffer inconvenience from another*, نِسسرِی وُد کلام ھَي ک أس مَیں, *nor that annoyance from this* ; ذ تُو نـرر ھو أور ذ نَفـع, *the third is that speech wherein there is neither harm nor benefit*.

497. The disjunctive conjunction یا 'or' (as an alternative یا—یا 'either—or'), is used in the sense of both the Latin *vel* and *aut* : *e.g.* کوئِي مہاجِن یا بَسپارِي أَیکے برابر ذ تِها, *no merchant or trader came up to him* ; جو کوئِي مُسافِر فَخِیر یا, *any traveller,* (whether) *a devotee* دُبَادار اِس شہر مَیں آوَے, *or a man of the world, who enters this city.*

Rem. يا—يا is sometimes used to indicate a remarkable contrast arising from a sudden change; as یا وُد رَونق تِهِی یا سُس سان هوگیا , *but now there was that* (such) *display, and the next moment all became desolate.*

498. The conjunction کہ, which more commonly occurs in subordinate clauses, is also used as a disjunctive, signifying 'or:' *e.g.* وہاں تُم جاؤگے کہ مَیں , *will you go there or shall I?* تُم نے کُچھ عِلْم مَنْطِق کا بِہی سِیکھا ہَی کہ نہِیں , *have you learned anything of the science of logic also or not?*

499. The compound conjunctions وَرْنہ and نہِیں تو, 'otherwise,' 'or else,' are used in stating an alternative; as تب مِرا کلیجا ٹِھَنّڈا ہو نہِیں تو اِس غُصّے کی آگ مِیں پِکُٹ رِہِی ہُوں , *then* (perhaps) *my heart* (*lit.* liver) *will be quieted, otherwise I am burning* (shall continue to burn) *with the fire of this wrath*; وُد حاکِم أیسا ہونا چاہِیئے کہ سِیاست کے قاعِدی خُوب جانْتا ہو وَرْنہ سَلْطنت مِیں زوَال آجانئیگا , *that ruler should be such a one as is well acquainted with the laws of government, or else decline will overtake the state.*

Rem. The following are examples of some of the remaining disjunctive conjunctions: تُمْکو جانے نہ دُونْگا بُرا مانو خواہ بِیلا , *I will not let you go,* (whether you) *take it ill or well*; مَیں نہِیں کِہْتا چاہو رہو چاہو جاؤ , '*I say nothing*; *either go or remain,* as you please.' For examples of کیا—کیا see § 397.

500. The Adversative conjunctions are مگر, لِیکِن, پر (which however is more commonly *exceptive*), بَلْکِہ, etc., signifying *but, yet, still, but rather, on the contrary.* They are used in stating a proposition which alters, limits, or sets aside what has preceded, and do not affect the struc-

ture of a sentence. The first three of those mentioned above are often used correlatively with the Concessive conjunctions اگرچه, گو, 'although,' 'even if:' *e.g.* اورسب نام, *and all desire the name* چاهتے هَیں پر ویسا کام نہیں کرتے (Generous), *but do not perform such acts*; غرض کے وقت سب کچھ کہتا لیکن یاد نہیں رکھتا, *he says anything and everything when he has an object* (to gain), *but does not keep* (his promise) *in mind*; اس میں هرگز خلل نہیں بلک افزوں هَی, *there is no defect at all in this, but rather there is excess*; اگرچہ تیرا باپ بادشاہ هَی لیکن تیری قِسمت میں یہ بھی بدا تھا, *although your father is a king, yet this also was decreed in your destiny.*

501. The Exceptive conjunctions are مگر, اِلّا, and sometimes لیکن, signifying *only, but, but not, except.* They are used to exclude the case in which the assertion does not hold good: *e.g.* سب برادری کے آدمِی آئے مگر (لیکن or) موهن نہیں آیا. *all the brotherhood came, but Mohan did not come* ('all came except Mohan'). The thing excepted may be totally different in kind from the general term; as سب شہزادی آئے تھے اِلّا سپاهی, *all the princes came* (*lit.* had come), *but not their troops.*

Rem. مگر is sometimes used, as in Persian, in the sense of شاید, 'perhaps:' as اس بے درد شوهر نے میری مگر أنکو گھر کے درْوازے پر دیکھا, *this feelingless husband of mine perhaps saw him at the door of the house.*

502. The Conclusive or Illative conjunctions are اِس لہٰذا, چنانچہ, پس, سو, پھر, لیئے, etc., which may be translated *therefore, wherefore, accordingly, consequently,* etc. The

following are examples of their use: زباں سے بہُت سي خرابِياں
پَيدا هوتي هَيں اور اُن سے بچْنا دُشوار هَي ۔ اِس لِيئے مصْلحت يہ
هَي کِ آدمِي خاموشي اِختِيار کرے , *many evils spring from the
tongue, and to avoid them is difficult, it is therefore ad-
visable that a man observe silence*; راجہ نے حُکْم دِيا کِ خزانوں
کے دروازِي کھول دِيں چُنانچِہ أيسا هي هُوا , *the king ordered that
they should open the doors of the treasuries, and such
was accordingly done*; کئي باتيں خِيال ميں گُذرِيس لِهذا فِدْوِي
مُتبسِّم هُوا , *several things passed through his mind, and con-
sequently your devoted slave smiled.*

503. *Subordinate Combination.*—The conjunctions em-
ployed in subordinate combination are the Hypothetical,
Temporal, Concessive, Comparative, Causal, and Final.

504. The Hypothetical conjunctions are جو, اگر, 'if,'
جب 'when,' etc. These are construed with the Indica-
tive or the Subjunctive, as shown in § 466, 1) *a*, and 2),
Rem. b. The regular correlative of the first two is تو; that
of the third تب. But the correlatives are not always ex-
pressed; and even the hypothetical particle is occasionally
omitted, as in the following sentence: أس کِي خُوشي يُوں هي
هُوئي تو کِيا کَروں , *when, or if, her pleasure took this course
alone, what could I do?*

505. The correlatives تو and تب being synonymous, the
one is sometimes used for the other; as أور اگر يہ سب سامان
مُيسّر بِہي هو تب بِهي ظاهر هي , *and even if all these pliances
be obtained, then even it is evident, etc.*; جب آدمي کو أيسا
عِلْم حاصل هو تو أس سے حِکْمت حاصل هو سکْتي هَي , *when a man
acquires such knowledge, wisdom may thereby be attained.*

Rem. تو is now commonly used instead of تب as the correlative of جب.

506. The conjunction جو is sometimes used in the sense of جب ; as جو أُسْكو كِهولْكَر دِيكِها تو وُہ جوان أور أُسْكِى رِنْدِي سِركِتِّى پِرْي هَس, *when he opened it and looked, lo ! that young man and his paramour were (lit. are) lying beheaded.*

507. جب is occasionally used in the sense (1) of جو اب 'now that ,' and (2) of تب, in which case the conditional clause, if expressed, may follow, being introduced by the conjunction كِ in the sense of جب ; as جب مَعْلُوم هُواكِ تُم أنِيوں, كِے اَحْوال سِے مُطَّلِع هو شُكَّربَجا لاكِر پِہى كَہْتا هُوں, *now that I know that you are acquainted with their history, I give thanks and say this,* etc. ; سَخْت مِحْنت كَرْنِي پِرْتِي هَي جب كُچِهہ آتا هَى *one has to work hard, then something is acquired*; اِعانت ايكُ دُوسْرِي كِي جب هِي هو سكْتِي هَي كِ اِكْتِّهے رهِس, *then alone is mutual help (lit. the helping of one another) possible, when they dwell together.*

508. جب in combination with the postpositions تكُ (or تلكُ) and لُت (which however rarely occurs in modern Urdū), forms *temporal* conjunctions, signifying *whilst, until, as long as*; and the same postpositions are repeated after the correlative تب when this is expressed. These conjunctions are construed with the Indicative or the Subjunctive (the Aorist, which is however rendered in English by the Present Indicative), according as simple fact or contingency (design, etc.) is indicated. They are often followed by the negative نہ (or نہيں), and may then be generally translated 'as long as,' 'so long as:' *e.g.* جب تكُ

آوْنْگا دِل يهِيں لًّا رهيگا, *until I come* (back) *here alone will my heart be fixed*; جب تلك اُسْكا دم نہِیں نِكَلْتا دم نہِیں لینے, دیتے, *as long as his breath* (life) *does not depart, they give him no peace* (*lit.* 'do not let him take breath'); جب لگت كِ اُسْكا نُقْصان نہ هوگا تب لگ میری قدر نہ جانیگا, *so long as he suffers no harm, he will not know my value*; جب تك جوان نہ هو باهر نہ نِگْلِے, *let him not come out* (of the harem) *as long as he is not a man* (shall not have attained to manhood); یهاں رهو جب تك تُمْیارِي آرْزُو بر آوِي, *remain here till your desire is fulfilled.*

509. The Concessive conjunctions are اگرْچِہ, گوک or گو, etc., 'although,' 'even if.' The latter is usually construed with the Subjunctive (the Aorist); the former with the Indicative or the Subjunctive, according as a simple fact is expressed or not : *e.g.* اگرْچِہ طاقت بولْنے كِي نہ تهِي آهِسْتے سے, كہا شُكْرِ هَي, *although she had not the strength to speak, she said faintly, Thank God!* مَیں بهِي أنْكي داد كو يِہْنْچْتا هُوں, اگرْچِہ وي كافِرهوں, *even I dispense justice to them, although they be unbelievers*; اورگو سب عادتیں اچْهِي نہ هوں جِس قدر, اچْهِي هوسكیں أنْكے دُرُسْت كرْنے میں دِل لگائے, *and even though all* (his) *habits may not become good, let him labour earnestly to correct them to the extent that it is possible for them to be good.*

510. The Comparative conjunctions are those which express a resemblance. They are جَیسا 'as,' گویا 'as if:' *e.g.* جَیسا رائے دابِشْلِیم كا مُلْک آسُوده أور رعِیّت فارِغ بال تهِي, *as Rác Dábishlim's kingdom was tranquil, and his subjects contented*; هرگِز هوَا أُسْكو نہِیں لگْتی گویا فانُوس أُسْكی آسْماں هَی, *tented*;

the wind never touches it; (it is) *as if the sky is its shade.*

511. The Causal conjunctions are those which are used in stating a reason. They are جو, کہ, and others which are compounds formed with کہ, as اِس واسطے کہ, کیُونکہ, جُونکہ, etc. They may mostly be translated *for, because, since, seeing that, inasmuch as*, etc. The following are examples of their use: اِسکے دِل میں تو محبّت اب تلک باقی ہے جو اِس *in her heart* جان کنَدنی کی حالت میں اُسکو یاد کرتی ہے *indeed affection still lingers, seeing that she remembers him in this death-agony*; میری پکڑنے کی خاطر جو قبُول کیا ہے *fulfil what you agreed* پُورا کروکہ ساری دیہ میں زباں حلال ہے *to for my capture, for in the whole body the tongue is* (the only) *free* (and therefore responsible member); اُسکی بات کا اِعتِبار نہ کرے اِس واسطے کہ جُعل خور اکثر اِعتِبار کے قابل نہیں ہوتا *let him put no faith in his statement, for a tale-bearer, generally speaking, is not deserving of credit*; زر و جواہر پر فریفتہ ہونا دانِشمندوں کا کام نہیں کیُونکہ وُد کِسی کے پاس نہیں رہتے *it is not the work of the wise to be infatuated with gold and jewels, since those* (things) *abide with no one.*

512. Final conjunctions are used to denote the purpose or consequence of an action. They are constructed with the Subjunctive, as shown in § 467. To the examples there given may be added the following: شاہ بندر کے خَوف *through* سے کہ مبادا چھین لے کنیزکوں کو صندُوقوں میں بند کِیا *fear of the harbour-superintendent, they locked up their slave-girls in* (their) *chests, lest he should take them by force.*

Rem. The particle کِ has other significations and uses besides those noticed above (§§ 498, 507, 511, 512). It is sometimes used (as in Persian) in the sense of اَز 'than;' but this can only occur in Persian construction: as ایکُ آدَمِي مرِي بِہْترِ کِ تمام شَہَر, *better one man perish than the whole city.* It is of frequent occurrence as a simple explicatory particle: 1) at the head of an adjective (qualificative, descriptive), or conjunctive clause, as exemplified in § 390 ; 2) at the head of a saying or speech (مَقُولْ), which stands as the object of a preceding verb, or, generally, at the beginning of an objective clause : as اُس نے پُوچِها کِ یے کِیا کر رہے ہَیں, *he asked, What are these doing ?* In such cases it may sometimes be rendered by 'that,' 'saying,' 'namely,' etc., but it is often untranslatable.

CHAPTER XII.

ON THE DIRECT ORATION.

513. The indirect oration is rarely employed in Urdū. The words and thoughts of a person are usually expressed in the direct oration, introduced by the particle کہ, which however is frequently omitted (*cf.* also § 445): *e.g.*

اہلِ جہاز سے معلّوم ہُوا کہ اُس
جزِیرے میں دجّال رہتا ہَے
' I learned from the people of the ship that the Antichrist dwelt in that island ' (*lit.* ' I learned from the people of the ship "Antichrist lives, etc."').

اگر یہ قصد ہَے کہ شہّر مِیں
جاؤں
' if it is your intention to enter the the city ' (*lit.* ' if this is thy intention: "I will enter, etc." ').

اُس نے مُجھ سے کہا تیری بہن
بیمار ہَے
' he told me my sister was sick ' (*lit.* ' he said to me, "Thy sister is sick"').

فِکر میں گیا کہ کِس صُورت سے اُن
لعّلوں کو لے جاؤں
' he pondered how he should carry away those rubies ' (*lit.* ' how shall I carry away, etc.').

مَیں نے اُن سے کہا تمہاری ساتھ
مَیں بھی چلوُنگا
' I told them that I also would accompany them ' (*lit.* ' I said to them, "I also will accompany you"').

APPENDIX.

ON THE CALENDAR.

The following remarks on the Musalmān and Hindū Calendars are mostly taken from Forbes's Hindū-tānī Grammar.

THE MOHAMMADAN CALENDAR.

"The Musalmāns reckon by lunar time, their era called the *Hij t* commencing from the day on which Mohammad retreated from Mekka to Medīna; which, according to the best accounts, took place on Friday, the 16th of July (18th new style), A D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New Year's Day will happen every year about eleven days earlier than in the preceding year."

"To find the Christian year corresponding to that of the Hijra, apply the following rule:—From the given number of Musalmān years deduct *three per cent.*, and to the remainder add the number 621·51; the sum is the period of the Christian era at which the given current Musalmān year ends. This rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, the difference being about eighteen days only."

"When great accuracy is required, and when the year, month, and day of the Mohammadan era are given, the precise period of the Christian era may be found very nearly, as follows:—Express the Musalmān date in years and decimals of a year; multiply by ·97; to the product add 621·54: and the sum will be the period of the Christian

" The Moḥammadan or lunar months are made to consist of thirty
and twenty-nine days alternately, but in a period of thirty years it is
found necessary to intercalate the last month eleven times, so as to be
reckoned thirty days instead of twenty-nine. The months retain their
Arabic names in all Moḥammadan countries, as follows : "

LUNAR MONTHS.

		DAYS.			DAYS.
محرَّم	mŏḥarram . .	30	رجب	rajab	30
صفر	ṣafar . . .	29	شعبان	sha'bān . .	29
ربيعُ الاوَّل	rabī'u 'l-awwal	30	رمضان	ramaẓān . . .	30
ربيعُ الثَّاني	rabī'u 's-sānī	29	شوَّال	shawwāl . . .	29
ربيعُ الآخر	rabi'u 'l-ākhir		ذي القعدد	zi 'l-ka'da	30
جُمادَي الاوَّل	jumāda 'l-awwra'	30	ذي قعدد	zi ka'da	
جُمادَي الثَّاني	jumāda 's-sānī	29	ذي الحجَّه	zi 'l-ḥijja	29
جُمادَي الآخر	jumāda 'l-ākhir		ذي حجَّه	zi ḥijja	

The following are the days of the week in Urdū, Hindī, and Persian:

	URDU.	HINDI.	PERSIAN.
Sun.	اتوار itwār	ربيبار rabī-bār	يكشنبه yak-shamba
Mon.	پير (or سومَوار) pīr	سومبار som-bār	دو شنبه du-shamba
Tues.	منگَل mangal	منگَلبار mangal-bār	سِه شنبه sih-shamba
Wed.	بدُ budh	بدهبار budh-bār	چهار شنبه chahār-shamba
Thurs.	جُمعه رات jum'a rāt	برهَسپتبار brihaspati-bār	پنَّجشنبه panj-sham-ba
Fri.	جُمعه jum'a .	سُكَربار sukra-bār	آدينه ādīna
Sat.	سنيچر sanīchar	سنيبار sanībār	شنبه or هفته shamba or hafta

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The Hindūs regard the day ▓▓▓
but the Mohammadans regard it ▓▓▓
so that 'the night of a certain ▓▓▓
nifies 'the night of the previo ▓▓▓
'Friday night,' is really 'Thu ▓▓▓
reckoning

THE

The Hindu year is divided n⸀⸀ ▓▓▓ ▓▓▓ ▓▓▓ ▓▓▓
correspond to our solar month ▓ ▓▓ ▓▓▓ ▓▓▓ ▓▓ ▓▓ ▓▓
two parts, each called *palh*, 'lu▓▓ ▓▓▓▓▓ ▓▓▓ ▓▓ ▓▓ ▓▓▓'
from new to full moon, and is ▓▓▓ ▓▓▓ ▓▓ ▓▓ ▓ ▓▓▓
second extends from full to new ▓▓▓, ▓▓ ▓ ▓▓▓ ▓▓ ▓▓
fortnight.' "All festivals and ▓▓▓ ▓▓▓ ▓▓▓ ▓ ▓ ▓ ▓
solar months, but by the duration ▓ ▓▓ ▓▓▓ ▓▓▓ ▓▓▓▓
in each. Hence although the month ▓▓▓ ▓▓▓ ▓▓ ▓ ▓▓▓ ▓▓
11th of April, it may have ▓▓ ▓▓▓ ▓ *fact* ▓▓▓ ▓▓ ▓▓ ▓
twenty-eight days sooner. When ▓▓ ▓▓▓ ▓▓▓ ▓▓▓ ▓▓▓▓ ▓▓
solar month, which happens once ▓ ▓▓▓ ▓▓▓ ▓▓▓ ▓ ▓ ▓▓▓▓▓
month, and the month so intr▓▓▓ ▓▓ ▓▓▓ ▓▓ ▓▓ ▓ ▓▓ ▓ ▓▓ ▓
which preceded it, that is of th ▓▓ ▓▓▓ ▓▓▓ ▓ ▓▓ ▓▓ ▓▓
new moons may happen."

The era however which is co▓▓▓ ▓▓▓ ▓▓ ▓▓ ▓▓▓ ▓ ▓▓
northern half of India is the ▓ ▓ ▓▓▓▓ ▓▓▓ ▓▓▓▓
'year'), which dates from the ▓▓▓ ▓▓▓ ▓▓ ▓▓ ▓▓▓ ▓▓ ▓▓
when king Vikramāditya is sup▓▓▓ ▓▓ ▓▓ ▓▓▓▓ ▓▓ ▓▓▓
of Ujjain.

Another common era, especially ▓ ▓▓▓▓ ▓▓▓ ▓▓ ▓▓▓▓▓
hana It is called *śāka*, and dat▓ ▓ ▓▓ ▓▓▓ ▓▓▓ ▓▓▓
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